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THE STORY OF THE SCOTTISH FLAG



THE STORY OF THE SCOTTISH FLAG

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WITH NUMEROUS
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TO THE LATE
CHARLES' CLELAND 'HARVEY
AND
ARCHIBALD P. MACDONALD

Students of Scottish Armory

THE STORY OF THE SCOTTISH FLAG

THERE is no direct evidence as to the flags that were used in the early days of Scottish history. We know from the Bayeux Tapestry something of the types of banners used in England about the time of the coming of the Normans, but no such evidence exists in Scotland. The seals of early Scottish Kings, Duncan, Alexander, David, show the monarch carrying a spear to which a small flag is attached, but if there were any devices thereon they have vanished. A contemporary account¹ of the Battle of the Standard, 1138, written by St Aelred, Abbot of Rievaulx Abbey in Yorkshire, states that the royal flag of the Scots, "regale vexillum,"² had upon it the figure of a dragon.³ This dragon flag must be regarded as having been the personal flag of the king, for it is not until some years later that we find any trace of a national flag, *i.e.* a flag which denoted that the people who used it owed allegiance to some particular state; a flag which might be used by any of the subjects of that state, not as a personal flag but as an indication of nationality.⁴ There were in the first half of the twelfth century personal flags⁵ and also flags which

¹ *Chronicles of the Reigns of Stephen, etc.*, Rolls Series, iii. p. 181.

² "Regale vexillum quod a similitudine draconis figurata facile agnoscetur."

³ Taylor, *Pictorial History of Scotland*, vol. i. p. 61, says that the "Scots' Ensign" was a lance with a sprig of heather wreathed round it.

⁴ Perrin, *British Flags*, p. 17.

⁵ Probably more emblematic than heraldic. It may be said that in Scotland, as in other countries, systematic armory dates from the second half of the twelfth century.

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indicated that a special religious sanction or protection was expected. Thus the Battle of the Standard takes its name from the remarkable standard used by the English on that occasion, which included not only the crucifix and consecrated Host but also the banners of St Peter of York, St Wilfrid of Ripon, and St John of Beverley. In Scotland, too, we find that the Brach-Bennach or Brechbennoch was carried with the Scottish hosts.¹ This had some connection with St Columba, and may have contained some relic of him.² We know that after his death his tunic was preserved as a relic, and was believed to work miracles.³ His crozier was also preserved at Iona, and under the name of Battle Victory was carried to battle instead of a flag.⁴ A banner of St Cuthbert appears also to have been held in high veneration by the Scots. At least, Fordun attributes the success of King Edgar to that saint and his banner.⁵

St Columba, the apostle of the Northern Picts, might have remained the patron saint of the kingdom, but after the rise of Angus MacFergus to power St Andrew took his place. The story of the appearance of the saint to the king on the eve of a battle against the Saxons under Athelstane is related by our ancient Scottish historians, Major, Boece, Buchanan, Spottiswood, and Leslie.⁶

¹ *Reg. Vetus de Aberbrothoc*, Nos. 1 and 5; *Reg. Nigrum de Aberbrothoc*, No. 108.

² Some writers think that the Brach-Bennach was a parti-coloured or speckled flag (Cleland Harvey, *The Scottish Flags*, p. 4), others, however, think it was probably the Monymusk Reliquary (*Scotland in Early Christian Times*, 1st Series, pp. 247-51).

³ Adamnan, *Life of St Columba*, Bk. II. chap. xlv.

⁴ *Chronicles of the Picts and Scots*, pp. 405-406. ⁵ *Scotichronicon*, Lib. V. chap. 25.

⁶ John Major, 1469-1549; Hector Boece, c. 1470-1536; George Buchanan, 1506-82; John Spottiswood, 1565-1639; John Leslie, 1526-96.

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“Hungus betook himself to prayer,” says Spottiswood,¹ “spending most of the night in that exercise. A little before day, falling into a slumber, it appeared to him that the Apostle St Andrew stood by him and assured him of victory, which vision, being related to the army, did much to encourage them. The history addeth that in the journey of the battle there appeared in the air a cross in the form of the letter X, which so terrified the enemies as presently they gave back, Athelstane himself being killed. Hungus, to express his thankfulness for the victory, gave to the Church of Regulus, now called St Andrews, divers rich gifts, chalices, basons, the image of Christ in gold and of His twelve apostles in silver. He gave likewise a case for preserving the relics of St Andrew, and restored to the spirituality the tithe of all corn, cattle, and herbage within the realm, exempting them from answering before any temporal judge. Further he did appoint the Cross of St Andrew to be the badge and cognizance of the Picts, both in their wars and otherwise, which as long as that kingdom stood was observed, and is by the Scots as yet retained.” The other sixteenth-century historians all tell the story in a similar way, Boece adding that the Picts advanced shouting “Sanct Andro our patron be our guide,” and that after the victory the “croce of Sanct Andro” was taken as the Picts’ ensign in battle.² Leslie also associates the Scots’ use of the St Andrew Cross with the victory of Hungus. “That sa noble a victorie suld never be forzhett, quhen he (Hungus) was about to joyne with the ennemie S. Androis

¹ *History of the Church of Scotland* (Bannatyne Club Edition), Bk. I. p. 44.

² *History of Scotland*, 1527: Bellenden’s Translation, 1536, Bk. X. chap. v.

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Croce was ay borne befor in the ansignze and armes of the cuntrey. This the Scottis even to this day observe maist religiouslie in remembrance of that victorie wonn through the help of S. Andro.”¹

This great fight is said to have taken place near Athelstaneford in the north of East Lothian, the name of the place being derived from that of the Saxon leader. The Hungus mentioned seems to have been an exceptional monarch, and according to Professor Hume Brown “of no one before him could it be said that he came so near to being overlord of North Britain, and, had his work been continued by his immediate successors, North Britain might have been consolidated before any country in Western Europe.”² When Hungus died in 761 A.D., he was not only King of the Picts, but had also Strathclyde and Dalriada under his sway.³

The legend of the appearance of the apostle is duly chronicled as early as 1165 A.D.⁴ There is a later version which dated from 1279 A.D.; but a postscript attached to it says that the document from which it was copied was written for the last king of the Picts. This would carry the original back to the ninth century.

There is reason to believe that behind the monkish legends which tell of the transportation of the relics of St Andrew to

¹ *History*, Bk. V. 65 (Dalrymple's Translation, c. 1596).

² *History of Scotland*, Bk. I. chap. ii.

³ Lord Rosebery, addressing a meeting in Edinburgh, said, “The Scottish Flag was a blue ground with a white St Andrew's Cross on it. . . . In old days in the Middle Ages countries liked to have a saint under whose special protection they placed themselves, and somewhere between 700 and 800 A.D. . . . Scotland chose St Andrew.”—*Times (Weekly Edit.) Supplement*, 28th February 1908.

⁴ Skene, *Chronicles of the Picts and Scots*, p. 139.

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Scotland, there is a certain amount of truth, and that what were believed to be the relics of the apostle were actually brought to Scotland in the eighth century by Bishop Acca.¹ Bishop Dowden, however, states that while there can be no doubt that the special cultus of St Andrew in our land is of early date, the precise way in which it came into existence is not to be solved by the historical monuments that are in our hands.² Buchanan incidentally remarks that St Andrew was regarded as the patron saint of Scotland in the days of Malcolm Canmore,³ and from that time, at any rate, we may take it that his day would be regarded as a national festival, and his saltire as a national badge. It was on St Andrew's Day, 1292, that John Balliol was crowned, and though that monarch cuts but a poor figure in Scottish history, let it never be forgotten that Sir William Wallace, greatest of patriots, regarded John as his king, and claimed to act in his name and by his authority.⁴

Early Scottish documents are now few and far between. The ravages of King Edward, the long-drawn-out troubles of the Wars of Independence, and the conflicts between king and nobles played havoc with many important papers, both national

¹ Bede, *Ecclesiastical History of the English Nation*, Bk. V. chap. 20; M'Millan, *Scottish Symbols*, chap. I.

² *Celtic Church in Scotland*, p. 330.

³ *History of Scotland* (Aikman's Translation), Bk. VII. p. 343.

⁴ In 1297 Moray and Wallace, leaders of the Army in name of John, King of Scots, granted letters of protection: Hemmingburgh's *Chronicle*, ii. pp. 144-45. The King's seal is appended to a charter granted by Wallace in the name of King John: Anderson's *Diplomatium*, plate xlviii. Contemporaries agree upon James the High Steward, if they differ as to his associates, in being responsible for the rising of 1297. The Lanercost chronicler says that Robert Wishart, Bishop of Glasgow, conspired with James, the Steward of the realm, to cause William Wallace to revolt.

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and local.¹ A good many heraldic MSS. (including the records of the Order of the Thistle) are believed to have perished by fire at Perth in 1650, when Sir James Balfour, the Lyon King, was removing them to his castle at Denmylne, on the invasion of Cromwell, and another fire about twenty years later is credited with having destroyed the register kept in the Lyon Office. In 1661 no fewer than eighty-five hogsheads of Scottish historical papers were lost at sea as they were being sent back from London, where they had been taken by General Monk.² It is, however, true that the history of our national flag is much less complicated than that of the flag of our southern neighbour, for in England there was a competition between the admirers of several saints as to which should be regarded as patron of the realm, and this controversy lasted up to the middle of the fourteenth century.³ The banners of national saints gradually came to be regarded as the banners of the nations, and while we cannot accept the statements of the sixteenth-century historians at their face value with reference to the adoption of the flag as a national banner by Hungus—though we must not lose sight of the fact that they may have had access to documents which are now lost—still these words must be taken as evidence that, from a time then considered ancient, the white cross of St Andrew was regarded as the badge and ensign of the country.

Macgeorge⁴ suggests that the origin of the saltire as a badge

¹ In 1484 James III. granted a new charter to Sanquhar in Dumfriesshire because the former charters had all perished in the troubles of the times. "Cartae ejusdem per guerras et alias destructae sunt et combustae." Such expressions could easily be paralleled.

² Stevenson, *Heraldry in Scotland*, pp. 119–20.

³ Perrin, *British Flags*, chap. ii.

⁴ *Flags and their History*, p. 55.

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is to be found in the sacred monogram, the Greek X, the initial letter of our Lord's name, as borne by the Emperor Constantine; but, while there is something to be said for that view, it is more likely that it is to its association with St Andrew that we owe the saltire in Scotland. "The tradition that the apostle St Andrew suffered upon a cross of that shape," says Woodward,¹ "led to the prevalence of the saltire as a heraldic charge in countries where St Andrew is a popular saint, and more particularly in Scotland, where the adoption of St Andrew as the national patron goes back to a date before the introduction of armorial bearings." As it is a rule both in art and heraldry that "simple always precedes complex,"² we may safely affirm that the saltire preceded the more elaborate form of the saint which, for artistic reasons, was used on the Seal of the Guardians of Scotland (1286-92). This has on the obverse the figure of St Andrew on his cross, and on the reverse a shield of the Royal Arms. The field of the shield is strewn with trefoils, while the motto round the edge runs as follows: "ANDREA SCOTIS DUX ESTO COMPATRIOTIS."³ Andrew was to be the leader of the Scots, words which

¹ *Heraldry, British and Foreign*, vol. i. p. 153.

² Sir George Mackenzie, *Religio Stoici* (1663), cap. xx. "In Heraldry the simpler the bearing be it is so much the purer and the ancients."

³ Birch, *Scottish Seals*, i. pp. 32-33, and plate 14. The Latin makes a rude hexameter, and may be translated, "O Andrew, be thou the leader of the Scots thy compatriots." Anderson, *Diplomata* (1739), gives the motto slightly differently: "Andrea Dux est et compatriotis"; a reproduction of the engraving in *Diplomata* will be found in M'Millan's *Scottish Symbols*, p. 10.

When the year 1292 arrived the arms of the King of Scots were so far identified with the office of King of Scots that John Balliol, on succeeding to that position, placed them on his seal; henceforward the lion and tressure were the Arms of Dominion of Scotland.

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suggest that his banner was carried at the head of their armies. A somewhat similar figure, showing the apostle on his cross—though more rudely drawn—is to be found on the device of the Scottish “nation” of the University of Orleans. The students of that ancient college were grouped in “nations,” as those of Glasgow and Aberdeen still are. We find that the Scottish nation at Orleans was mentioned as early as 1336, and there is little doubt that it had been organised before that. The ancient book of statutes is still preserved in the Vatican Library.¹ The device shown on the front page of this book is circular, and probably represents the seal of the “nation.” By a statute dated 1407, the treasurer had to give an account of the statutes on the Sunday nearest St Andrew’s Day. There is still to be seen at Longforgan the tombstone of Sir John de Galychtly and his lady. It bears the date 1400, and is specially interesting because it bears the figure of St Andrew on his cross.²

In the summer of 1385, the Scots made preparations to invade England, and among other matters the Scots Parliament decreed that every man should wear the white cross before and behind. “Item every man French and Scots shall have a sign before and behind, namely a white St Andrew’s cross, and if his jack is white or his coat white he shall bear the same white cross in a piece of black cloth round or square.”³ The fact

¹ *Liber nationis Scotie aurelianis existentes*, No. 405 of the MSS. of Queen Christina.

² *Transactions of the Scottish Ecclesiological Society*, 1904, p. 69.

³ *Acts of the Parliament of Scotland*, i. p. 191. “Item que tout homme francois et escot ait un signe devant et derrere cest assauoir une croiz blanche Saint Andrieu et se son jacque soit blanc ou sa cote blanc il portera la diete croiz blanche en une piece de drap noir ronde ou quarree.” A similar order was issued in 1523; and the Scots expelled from England in 1522 were distinguished, while still there, by white crosses on their clothes.—Hall’s *Henry VIII.*, i. p. 271.

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that many of the French soldiers assisting the Scots would be wearing white jacks may account for the latter part of the ordinance.

It may be noted that (apart from the exceptional case of white jacks) nothing is said of the colour of the field on which the saltire was to be shown. There seems to have been some indefiniteness as to what the background of the "silver cross"¹ should be. There is other evidence that the ground colour was not an essential part of the design.² The prevailing colour at a later date was blue, and it has been suggested that this in part may be due to the alliance with France, whose flag, in the fifteenth century—while Charles VII. was king—consisted of a white cross on a blue ground.³ The legend of the celestial apparition would naturally suggest a blue field for the white cross of St Andrew. The English were not above taking a leaf out of the Scots' book, and a somewhat similar ordinance was issued by King Richard, ordering every English soldier to wear "a signe of the armes of St George large both before and behynde," about a month after the Scottish order had been issued.⁴ This ordinance, it may be observed, says nothing as to the colour either of cross or background; but the "Armes of St George" were the red cross on silver; the English saint's

¹ Sir Walter Scott, "The silver cross to Scotland dear," *Vision of Don Roderick*. In *Halidon Hill* reference is made to the Scottish soldiers wearing "St Andrew's silver cross."

"St Andrew's cross in blazonry of silver waving wide."—*Lord of the Isles*.

² Perrin, *British Flags*, p. 47.

³ Gordon, *Flags of the World*, p. 223; one of the flags of Charles VII. (1422-61), with the white cross on a lily field of blue, is still preserved in Paris. See also, for references to the French use of a white cross, Cleland Harvey, *The Scottish Flags*, p. 21.

⁴ *Ordinances of War made by King Richard II. at Durham*, 1385. Cott. MS., Nero D. VI. f. 89.

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banner was displayed at Caerlaverock in 1300, and doubtless the arms of St Andrew had been determined in the thirteenth century, if not earlier.

The silver cross on blue was primarily the arms of St Andrew, and ultimately the national as distinct from the Royal Arms of Scotland.¹ The silver cross as the badge of the Scots might be placed on any colour or on a parti-coloured field.² The fact that in 1385 the white saltire badge was, in a special case, to be placed on black, possibly to get the maximum contrast, does not imply that the arms of St Andrew were uncertain. The cross of St George was often placed on the white and green livery colours of the Tudors, and the silver cross, as a badge, might be placed upon a standard or military flag of any colour.

It may be mentioned that the earliest undoubted use of the thistle as a badge must be assigned to the reign of James III. In an inventory of the effects of that monarch—or of his wife, for the item in question is said to have been “gottin in the quenis kist,” there appears the following entry: “Item a covering of variand purpir tartan browdin with thrissillis and a unicorne.” A thistle head appears on the reverse of the “thistle head” groats in the coinage of James III., and doubtless that monarch and his wife, Margaret of Denmark, used the thistle as a badge.³ The “silver cross” is the real badge of the Scots.

¹ Woodward, *Ecclesiastical Heraldry* (1894), p. 227. The saltire cross, which was the instrument of his (St Andrew's) martyrdom, became the badge of the realm (Scotland).

² Accounts of the Lord High Treasurer of Scotland (Rolls Series), edited by Sir J. Balfour Paul, record payments for “schippis ansenzis” of red and yellow (the king's colours), with white crosses in 1540 and 1542, vol. vii. 189, and vol. ix. 3.

³ *Scottish Symbols*, chap. vi.; *Stewart Society Magazine*, vol. ii., article on “The Thistle and the House of Stewart.”

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Nisbet¹ points out that the Crusaders used the form of cross which was associated with their own country, and that a number of Scottish families descended from Crusaders use the saltire in their arms on that account. With this agrees the statement of Sir James Balfour (1600–57),² who was Lyon King in the reign of Charles I., that Malcolm de Lennox went on crusade, and so his descendants, the Earls of Lennox, used as arms *argent, a saltire engrailed (?) between four roses gules*. The Macfarlanes of Arrochar, who also claimed descent from this crusading ancestor, bore an engrailed saltire as the principal charge in their arms. In Annandale, the saltire and chief of the Bruces are carried (of different tinctures, and with additional charges) by the Johnstons, Kirkpatricks, and other families. Two interesting examples of the use of the saltire by a noble family in order to indicate Scottish nationality may be here referred to. Writing of the Bruce family, Dugdale (1605–86),³ the eminent English genealogist and herald—he was Garter King-of-Arms—states that Robert, second Lord of Annandale, “to show that he looked upon his chief settlement to be in Scotland, quitted his father’s armorial bearings, *argent, a lion rampant gules*, and assumed the coat of Annandale, *or, a saltire and chief gules*.” It is not probable, though not impossible, that Bruce would have personal arms at that early period—the latter half of the twelfth century, but so far as the statement goes it affords evidence of the use of the saltire in Scottish armory. The other instance occurs in the arms of Agnew of Lochnaw. This family is of Norman origin, and branches are to be found in England, Provence,

¹ *System of Heraldry*, vol. i. p. 132.

² *MS. History of the Scottish Nobility*.

³ *Baronage*, vol. i. p. 447.

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Bourgogne, and Ireland. The arms of all the branches resemble each other, but only the Scottish branch bears the saltire, which has been part of their coat since soon after their settlement in this country in the days of David II.¹ The saltire appears upon the seals of James I. and James II. as well as on that of Mary of Gueldres, wife of the latter. On the seal of the Duke of Albany, second son of James II., it is placed above the royal shield, with label and coronet. The seal of Alexander, natural son of James IV., is noteworthy from the fact that almost all our Scottish emblems are to be found on it. The royal shield—lion rampant with double tressure flory counter-flory—occupies the centre, and is supported on the dexter by St Andrew with his cross, and on the sinister by the Blessed Virgin. Above the shield is a cross fleury and a St Andrew's Cross, while on each side there is a thistle. A saltire appears on the seal of the Vicar-General and Bishop's Official of St Andrews in the fifteenth century.² The post-Reformation seals of the dioceses of St Andrews, Dunblane, Caithness, and Edinburgh all bear the national emblem, showing that Roman Catholic and Episcopalian, as well as Presbyterian and Covenanter, have done it honour. The badge of the Conservator of Scottish Privileges in the Netherlands, an office which dated from 1444 at least, has attached a small shield bearing the figure of St Andrew.³ The St Andrew's Ambulance Association uses a somewhat similar badge. The Lyon King-of-Arms wears a

¹ Agnew, *Hereditary Sheriffs of Galloway*, p. 194.

² Cleland Harvey, *The Scottish Flags*, p. 6.

³ *Proceedings of the Society of Antiquaries*, 1890-91. Home, the author of *Douglas*, was the last Conservator. The office in his day was a sinecure. The Conservator originally resided at Campvere, the church of which still remains on the Roll of the General Assembly of the Church of Scotland. See Mair's *Digest of Church Laws*, pp. 368-75.

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gold and enamelled oval badge with the Royal Arms on one side and a representation of St Andrew with his cross on the other. The Heralds and Pursuivants wear a similar badge, which in their case is suspended from the neck by a blue ribbon with a narrow edge of white.¹

Early Scottish coins were usually rudely made, with the head of the sovereign on one side and a conventional cross on the other. In some cases this cross is placed saltire-wise, but the coins are so roughly struck that one can hardly say whether this has been done intentionally. With the reign of David II. (1329-71) the coinage became much better, and it was he who issued the first Scottish gold coin, the noble. This coin, both in design and name, had been suggested by a coin of the contemporary English King Edward III. (1327-77). The Scottish work is somewhat rougher than the English, but there is no doubt that the one coin was modelled on the other. There are, however (in addition to the legends), two striking differences. On the obverse of each coin the king is represented as crowned and in armour holding a drawn sword and standing on a ship. He wears on his left arm a shield, but while, in the case of the English coin, the king carries the quartered shield of the English monarchy,² the Scottish sovereign has his royal coat-of-arms—a lion rampant within a double tressure flory-counter-flory. On the reverse of the English noble there is a St George's Cross, with its arms of equal length, and having a

¹ Stevenson, *Heraldry in Scotland*, pp. 54-55.

² The old arms of France, quartered with the arms of the King of England, 1340-1405. The lilies in the French quarters were reduced to three, and so borne by the English kings, 1405-1603. The arms of France disappeared from the British Royal Arms in 1801.

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fleur-de-lis at each extremity, while the Scottish coin has a St Andrew's Cross similarly decorated.¹ The presence of the saltire on this coin of David indicates quite clearly that in his day it was regarded as a national emblem, just as the St George's Cross was regarded in England. The general resemblance of the two coins, especially with regard to their reverses, makes the presence of this difference in the two crosses all the more important. The designer would not have made the change if he had not had a good reason for so doing.

Numismatic authorities are not yet agreed as to whether the coins known as lions or St Andrews are to be ascribed to Robert II. (1371-90) or to his successor, Robert III. (1390-1406). They show the royal shield with the crown on one side and the figure of the saint on the other. The "Demi," or half-lion, has the saltire without the saint in some cases and the saint without the cross in others. Similar coins were issued by James I. (1406-37), by James II. (1437-60), and perhaps (this is doubtful) by James III. (1460-88). Those issued by the first mentioned had on the reverse a St Andrew's Cross flanked by two fleurs-de-lis.

James III. was the first Scottish king to mint copper coins, and these, as well as the billion placks, which he was also the first to issue, had the saltire on the reverse. The lions or St Andrews of James IV. (1488-1513) are of the usual type, bearing the figure of the saint on the reverse, which the "Demis" also bear. The billion placks and half-placks are similar to those issued by his father.

¹ Rawlings, *Story of the British Coinage*, pp. 40, 142, 152. It is suggested by Ruding (*Annals of the Coinage*) that the English noble commemorates the victory at Sluis in 1340.

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The gold crowns of James V. (1513-42) bore on the obverse the royal shield flanked by two saltires, which may, like the St Andrew's banner on the royal achievement, have been meant to symbolise the support of the king by the people. On the other side is a cross fleury with thistles. The bawbee, which some authorities ascribe to this reign, has on the reverse the royal variant of the national cross, *i.e.* it has a crown at the junction of the arms. The gold crowns of Mary (1542-67) resemble those of her father. The bawbees and half-bawbees of this reign bear the saltire on the reverse. In the reign of James VI. (1567-1625) there was quite a spate of new coins. Most of them bore the effigy of the king on one side and his arms on the other. Some of them have, however, the royal crest, a crowned lion sitting erect, on the reverse, while the thistle noble has two sceptres, and the six-pound piece a sword and sceptre "in forme of Sanct Androis Croce."¹ The "saltire" plack has likewise two sceptres on one side, while on the other there is a lozenge with a thistle at each point.

After the Union of the Crowns, the Scottish mint continued to issue coins for use in Scotland, but, with few exceptions, these did not bear national emblems. The Royal Arms were, however, given with the Scottish quarterings.² Some of the copper coins of Charles I. and Charles II. bore the thistle, while in the reign of the latter the silver pieces, four-mark, two-mark, mark, and half-mark, had the four shields on the reverse arranged

¹ The Grenadier Guards still carry the sword and sceptre crossed thus as a company badge. It is described as "a device used by the House of Stuart." Johnson, *Flags of our Fighting Army*, p. 57.

² In 1626 the Scottish Privy Council, finding that the seals for use in Scotland had the Royal Arms quartered according to the fashion in England, ordered them to be broken,

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saltire-wise. A later issue had them arranged in the form of a Greek or St George's Cross. The forty-penny piece had, however, a plain saltire on one side, with thistle, fleur-de-lis, harp, and rose between the arms. The bawbee had a crowned thistle, and the turner or bodle a sword and sceptre in saltire. James VII. issued, among other coins, a ten-shilling piece, the reverse of which has the St Andrew's Cross adorned at the ends with a thistle, rose, fleur-de-lis, and harp. The only Scottish emblems on the coins of William and Mary, and Anne, are the thistle and the royal shield, marshalled as for Scotland.¹

It will be observed that in Scotland, as in most other countries in mediæval and modern times, the coinage was issued in the name of the king, and bore his image, superscription, and arms. National emblems, both in Scotland and England, were more sparingly used. The same thing of course applies to our coinage to-day. No one would dispute that the Union Flag has been the national flag for the last two hundred years. Yet, if the coinage be examined, it will show little evidence of the fact. The accompaniment of the "image and superscription of Cæsar,"² in the present as in the past, is the "arms" of Cæsar. The Royal Arms have persisted in the coinage of the realm through the reigns of the House of Stewart, the House of Hanover, and the House of Windsor. To-day these arms, or parts thereof, appear on practically all the coins in everyday

and new ones made. *Reg. Privy Council*, 2nd Series, vol. i. pp. 421, 432-33, and 439. In 1820 the Royal Arms placed on Edinburgh General Post Office were removed at the orders of Lyon Depute and the usher of the white rod "as derogatory to the independence of Scotland," the three leopards having the place of honour. Grant, *Old and New Edinburgh*, i. p. 358.

¹ Rawlings, *Story of the British Coinage*, pp. 141-90.

² St Matthew xxii. 20.

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use, while the national shield bearing the Union device of Britain and the Empire has only an insignificant place on the reverse of the copper coins.

It was during the reign of James IV. that the Scottish Navy was at its greatest strength, having, in the "Great Michael," the "Dreadnought" of the age. No less a sum than £72, 7s. 6d. was expended on the "mayn standert" of this ship in 1513. This flag appears to have had a St Andrew's Cross on a blue ground at the head, and a fly of red and yellow¹ on which the royal badges of the red lion and white unicorn appeared.²

It was during this reign, too, that the great Scottish Admiral, Sir Andrew Barton, on his ship the "Lion," fell while fighting against the English under Lord Howard, his dying words being an exhortation to his men to "stand fast by the Cross of St Andrew." The old ballad tells us how the Admiral died.

"Fight on, my men," Sir Andrew says,
"A little I'm hurt, but yet not slain;
I'll but lie down and bleed a while,
And then I'll rise and fight again.

"Fight on, my men," Sir Andrew says,
"And never flinch before the foe,
And stand fast by St Andrew's Cross,
Until you hear my whistle blow."

They never heard the whistle blow,
Which made their hearts wax sore adread,
Then Horsly said, "Aboard, my Lord,
For well I wot Sir Andrew's dead."³

¹ Red and yellow were the king's livery colours. ² Perrin, *British Flags*, pp. 49-50.

³ Percy Society, vol. ii., *Early Naval Ballads*, p. 12.

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Mediæval cartographers often embellished their maps with shields or banners of royal or national arms as suited their purpose. In the Portuguese Cantino map of 1502, preserved at Modena, Scotland bears a shield charged with a St Andrew's Cross, while England and Ireland have each a shield with a plain cross, doubtless that of St George.¹

In the reign of James IV. (1498), Pedro de Ayala visited Scotland as the Ambassador of the King of Spain. He has left an interesting account of his visit, and, in connection with our national flag, makes the following statement: "Scotland has succoured most of her neighbours. With respect to France and Flanders this is notorious. The Dukes of Burgundy wear the tan² of St Andrew in memory of the succour which Scotland sent to Duke ——. ³ St Andrew is the patron Saint of Scotland." ⁴

In the arms of Hawick is a flag bearing the St Andrew's Cross with the date 1514. The flag commemorates the defeat of a body of English by the burgesses of Hawick at Hornshole in the neighbourhood of the town in the year mentioned. "It is simply," says the late Marquis of Bute, "the national flag, and the date is inscribed upon it in the same way as is often done on the colours of regiments." ⁵ Reference is also made by the Marquis to two flags which do duty as supporters, the dexter charged with a saltire, the

¹ Nansen, *In Northern Mists*, vol. ii. p. 351.

² Tan, a misprint for Tau, a heraldic term for a cross shaped like a T. The Burgundian cross is, however, a saltire.

³ Blank in the original.

⁴ Hume Brown, *Early Travellers in Scotland*.

⁵ Marquis of Bute, *Arms of Royal and Parliamentary Burghs*, p. 181.

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sinister, another of the same, surmounted by an open crown. "The first is, of course, the national flag, the second, a variant of that flag used by the kings."¹ There is one in the painted decoration of the time of Charles I. on the ceiling of the Chapel Royal of Falkland Palace, and another in the picture representing James VI. as a child praying beside the tomb of his father in the Abbey Church of Holyrood, where the flag is represented as hanging from the wall. It is a variation of the national flag as used by the monarch. A royal saltire is to be seen on coins of James V. and Queen Mary, as well as on the Great Seal of Mary² and of James VI.³ Some of the examples of the Royal Arms of James VI. show the sinister unicorn upholding a flag with St Andrew's Cross enfiled with an open crown, and bearing on the four triangles the letters P.I.6. (Prince James 6) and a thistle.⁴



The Royal Saltire x

An English traveller, passing through Scotland in 1558,

¹ Marquis of Bute, *Arms of Royal and Parliamentary Burghs*, p. 183.

² Birch, *Royal Seals, British Museum Cat.*, Nos. 14830, 14834.

³ *Ibid.*, No. 14837.

⁴ See for example the Royal Arms on Rollock's *Treatise of God's Effectual Calling*, printed 1603.

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writes of the apostle being the patron Saint of Scotland, and adds that the "Scots used to carry a St Andrew's Cross to war." With this agree the remarks of Bishop Hooper (martyred under Bloody Mary) who, writing in 1549, says: "The English called upon St George, the French St Denis, and the Scots St Andrew, as though their private Gods and singular patrons could give the victory and upper hand in the field, or St George favour him that St Andrew hateth."¹ A fifteenth-century stained-glass window in Doddiscombsleigh, in Devonshire, has figures of St George, St Andrew, and St Patrick, showing that by that time these three were associated as patron saints of Britain.

There is still preserved at Holyrood a contemporary picture of James III., who is shown kneeling in front of an altar. Behind him is the Prince of Scotland, afterwards James IV. Beside the monarch is the Apostle St Andrew with his cross. He is shown holding the crown over the king's head. On another portrait of James III. in the National Gallery, the monarch is represented with a figure of the saint hanging from a gold chain round his neck. The sceptre of Scotland, presented to James IV. by Pope Alexander in 1494 (which is still to be seen in Edinburgh Castle), bears a statuette of St Andrew with his cross, and with the exception of the thistles engraved also on the sceptre—probably in the days of James V.—this statuette is the only undoubted national symbol to be found on the regalia.

In the accounts of the Lord High Treasurer there are references to the making of flags for both the sea and land forces. In 1512 there is recorded a payment for a roll of

¹ *Writings*, Parker Society, vol. i. pp. 313-14.

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blue “say” (probably a woollen cloth) for the banner of a ship “with Sanct Androis Cors in the Myddis.”¹ Just before the Battle of Flodden there was a great rush to get the flags ready for the muster. The following entries for August 1513 tell their own tale:—²

Item for four ellis rede taffeteis to make Sanct Androwis and Sanct Margarettis Baneris	£4 0 0
Item for four ellis rede taffeteis to be the King's Baner	£4 0 0
Item for 14 unce of sewing silk to be frenzies to the Baneris and Standartis	£3 0 0
Item three ellis taffeteis to be the King's Standert	£3 0 0
Item to ane woman that maid the frenzies to the Baner and Standartis .	40/-
Item for making of them in haste .	4/-
Item to ane man to byde on the standartis to bring thaim with him in haist that nycht that the King's Grace departed furth of Edinburgh .	10/-

It will be observed that, in the account quoted above, mention is made of “Baners” and “Standartis.” In ordinary everyday language banner and standard, as applied to flags, mean the same thing, but it was not so in mediæval times. The banner was a rectangular or square flag bearing the arms

¹ *Accounts of the Lord High Treasurer of Scotland*, edited by Sir J. Balfour Paul (Rolls Series), vol. iii. p. 90.

² *Ibid.*, vol. iv. p. 521.

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of its owner.¹ In the case of James IV. the banner would contain the red rampant lion and double tressure flory counter-flory of the Scottish kings. The standard was, however, a long tapering flag on which were emblazoned the badges and motto (in later times the crest) of its owner. A peculiarity of the British standards was that in the place of honour, the section next the pole, the national device was inserted, in England the cross of St George, in Scotland the cross of St Andrew.

The reason for the use of the saltire or cross to denote a Scottish or English standard respectively is obvious. The badges of leaders on the different sides of the Border might resemble each other, and in the mêlée the charges on the standards might be difficult to distinguish; but, so long as the national badge remained, friend and foe would alike know that the leader was Scottish or English as the case might be.

The standard was usually split at the end, and, according to mediæval heralds, should vary in size according to the rank of the person entitled to it,² that of a king being eight yards long, while that of a knight was only four, but it is questionable if such sizes were strictly adhered to.

There are several Scottish standards which have been preserved to our day.³ The most interesting, as it is believed to be the most ancient, is that known as the Douglas Standard, kept in safety in the National Museum of Antiquities, Edinburgh.

¹ The flag nowadays termed the Royal Standard is really the Royal Banner or banner of the king.

² See MS. of time of Henry VII. (of England), quoted by Gordon, *Flags of the World*, p. 19.

³ Several English standards bearing the St George's Cross still exist, *e.g.*, the Percy Standard; whilst contemporary drawings of others are still preserved. King, *History of British Flags*, p. 10; Gordon, *Flags of the World*, plate ii.

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It is said to have been carried by Archibald Douglas, son of the second Earl of Douglas, at the Battle of Otterburn (1388), the conflict commemorated by the ballads of "Otterburn" and "Chevy Chase."¹ The flag is of sage green silk. It has the St Andrew's Cross at the hoist, with a red heart between the lower extremities and another at the top at the sinister side. Probably there was a third at the dexter side also, but this part of the flag has been torn away. A fine lion passant, a mullet, a tau cross, and the motto "Jamais Areyre" appear on the fly of the flag. The devices have been painted on the flag, and the saltire is now a greyish black, probably due to the oxidising of the white pigment originally used. Lord Southesk² says that he is of opinion that the standard was made towards the middle or end of the fifteenth century, while Sir J. Balfour Paul (present Lord Lyon), while considering the balance of evidence to be on the whole against this being an Otterburn standard, is certain that it is a very old flag and "one of the most interesting relics that have come down to us from the days of chivalry."³

The Marchmont Standard, now preserved at Marchmont, dates from the beginning of the sixteenth century, if not earlier. It appears to have been the standard of the Warden of the Marches. It bears next the pole the Scottish saltire, which, however, is couped, badge fashion, *i.e.* it does not extend to the edge of the flag. The flag is charged with a lion rampant

¹ Sir Walter Scott, *Minstrelsy*, Notes to Battle of Otterburn. As against this tradition it may be noted that Archibald Douglas was very young in 1388, and that Froissart indicates that both the Earl and his banner-bearer were killed. Another tradition makes it a Percy flag which was captured by Douglas, but this is certainly erroneous.

² *Proceedings, Society of Antiquaries*, 1902, pp. 246-80. ³ *Ibid.*, 1918, pp. 49-60.

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which is also found on the shield of the Homes, the motto "Keyp Reuill," and two popinjays or parrots (found in the Pepdie quarter of the Home arms).¹ The Keith Standard carried at Flodden has unfortunately been torn just at the point where the saltire should have been.² Another early standard bearing the saltire is that known as the Blue Blanket of Edinburgh, said to have been given to the Incorporated Trades of the Capital by James III. and his queen, Margaret, the latter of whom, tradition asserts, embroidered it with her own fair hands. The flag is of blue cloth and has a white saltire in the upper corner, with a crown and thistle³ between the upper and lower arms respectively.⁴

Another Trades flag of more than usual interest is that of the seven Incorporated Trades of Stirling, now preserved in the Smith Institute there. The flag is of a light blue colour and has seven white vertical stripes indicating the number of the Trades. Over all is borne the white saltire of Scotland. Tradition asserts that this flag was a gift of Mary Queen of Scots to the tradesmen, and that it was made by the maidens of her court. To judge from the appearance of the flag there seems no reason why it may not date from the sixteenth century. The present writers, however, are inclined to think that, if the flag was given by a Queen Mary, it was Mary of Guise,

¹ Exigencies of space have given the rampant lion a "passant" appearance.

² For full descriptions of these standards, see *Proceedings of Society of Antiquaries*, 1918, pp. 49-60. Article by Sir J. Balfour Paul.

³ Queen Margaret seems to have been associated with the introduction of the thistle as a royal badge. *Scottish Symbols*, pp. 122-24.

⁴ Gordon, *Flags of the World*, p. 51, calls this flag the Banner of the Holy Ghost, and says it was Mary of Gueldres, wife of James II., who made it; but it may belong to a later period.

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who was more closely associated with Stirling than her unfortunate daughter.

Writing nearly a hundred years ago, Joseph Train, the well-known correspondent of Sir Walter Scott, has left a valuable description of some ancient furniture belonging to Threave Castle in Galloway. On an ancient "buistie" or bedstead, which Train states had belonged to William, the Black Earl of Douglas who was assassinated in the Castle of Stirling in 1452, there are carved a number of soldiers, both horsemen and footmen. "The first foot-soldier bears the 'handseynie' (standard), to which is attached a forked streamer with a saltire or St Andrew's Cross. The national banner is supported by a sturdy billman."¹

The standards borne at the funerals of Mary Queen of Scots² and of her son James VI.³ had also the saltire in the place of honour. A similar standard was borne at the funeral of Oliver Cromwell.⁴

Prestwich in his *Respublica* gives an illustration and a description, from which the following extract is taken, of the flags displayed at the lying in state of the effigy of "His Serene Highness, Oliver, Lord Protector." "At the head, on the left side, stands the great standard of Scotland, *viz.* in the head Azure, a saltire Argent; in the trayle, a lion sejant on a crown Gules, with a sceptre in his dexter paw Gold, and a sword in the other proper, and this motto:—

¹ Nicholson, *History of Galloway*, Appendix, p. 69.

² Camden Society, vol. 93. *Accounts and Papers relating to Mary Queen of Scots*, frontispiece.

³ Sandford's *Genealogical History of the Kings of England*, p. 561.

⁴ Prestwich's *Respublica*, pp. 182-83.

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In My Defence God Me Defend. . . . In the middle, on the left hand, stands the great banner of Scotland, *viz.* Azure, a saltire Argent.” It is interesting to note that the great standard of Ireland at the same ceremony contained in the head, *i.e.* next the staff, not the red saltire on silver later attributed to St Patrick, but a red cross on gold, being the same as the arms of De Burgh, Earl of Ulster. The “great standards” of Scotland, England, Ireland, and Wales were real “standards,” that is, long tapered flags bearing badges and mottoes; while the “great banners” of Scotland and England were the national flags. The description of the Royal Crest of Scotland is not quite correct, for the lion sejant gules sits upon a crown gold.

As we near the great movement known as the Reformation we find a decline in interest both in saints and their banners, although the Book of Common Order (John Knox’s Liturgy) contains a comparatively large number of saints’ days.¹ But although the religious interest in St Andrew and his cross slackened, there seems to have been an increase in the national interest, and from the middle of the sixteenth century onwards the place of the saltire associated with the saint as the national flag is undoubted. As the people got more power into their own hands, and the country became more democratic, there would be an increasing need for a national flag, and as we shall see throughout the whole of the troublous years of the seventeenth century, the common people held fast by the old blue banner of Scotland. It is to be regretted that in modern days there are Scots who in the name of patriotism have nothing

¹ Church Service Society Edition, edited by Rev. G. W. Sprott, D.D.

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but contempt for the old flag of the people, and who urge that the royal banner ought to be used as the flag of the Scots to-day. No objection might be taken to the use of that flag on, say, the field of Bannockburn, where it waved over the King and his host on the eventful day of 1314,¹ or to its use on any of the castles of the King in Scotland;² but for all and sundry to fly it, to the neglect of the people's flag, is a proceeding which cannot be regarded as appropriate.

The banner of St Andrew appears on the ancient Royal Arms of Scotland, upheld by the sinister unicorn supporter. The dexter unicorn holds the Lion Rampant. This method of displaying the flag dates from at least 1541, when a woodcut of the Royal Arms appears as frontispiece to the volume of the "Actis maid by King James the Fift." In a Roll of Arms, of date 1542, designed by Sir David Lindsay, then Lyon King, two unicorns, each holding the Scottish National Flag, are given as supporters of the Royal Shield. The sitting lion which forms the Royal Crest of Scotland in this example holds aloft a third blue banner, instead of the usual sceptre. In the first Great Seal of Queen Mary, made in 1543 by a Scotsman, Patrick Lyndsay,³ the Royal Shield is shown surrounded by a collar of the Thistle, and supported by two unicorns bearing lances with St Andrew banners.⁴ Nisbet

¹ To avoid an anachronism the banner used on such an occasion should resemble that used by King Robert, *i.e.* a square or vertical oblong designed in the style of the early fourteenth century.

² When the King is in residence the royal banner of the United Kingdom is of course used.

³ Cleland Harvey, *Book of the Exhibition of Heraldry*, Glasgow, 1914, p. 24.

⁴ All the royal seals of Scotland previous to this one show the figure of the king on horseback on the reverse, usually with the Royal Arms on the horse's trappings.

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(1672-1725) says, "It has been the constant practice of our Kings to carry a white saltire cross on a blue banner."¹ The Royal Arms as officially used in Scotland show the unicorn as the dexter supporter upholding the St Andrew flag, while on the sinister the lion upholds that of St George. The Scrymgeour family, who are the Hereditary Standard-bearers of Scotland, and who have held that office from early times, have, as supporters of their arms, two stag-hounds which hold the Royal banner and national banner respectively as in the Royal Arms.

During the troublous post-Reformation period we have ample evidence as to the popular use of the St Andrew flag. A contemporary coloured drawing of the confronting of the Confederate Lords and Queen Mary at Carberry Hill is still preserved in the Palace of Holyrood. This picture shows the armorial banners of the Confederate Lords, Douglas, Stewart, etc. They also display a large painted flag denoting the murdered Darnley and his infant son. The forces of the Queen show the royal banner, but there are also displayed four large flags bearing the saltire.² At the siege of Edinburgh in 1572-3, when the veteran Kirkaldy of Grange held the Castle for Queen Mary, and the Regent Morton directed the attack, both parties of the Scots made use of the national flag, while the English carried the cross of St George. A drawing made about the time of the siege is reproduced among the Bannatyne Club papers.³

At this period, too, the national flag was the distinctive flag

¹ *System of Heraldry*, vol. i. p. 131.

² See also for this picture Chalmers, *Queen Mary*, vol. i. p. 229; *Calendar of Scottish Papers*, vol. ii. No. 517.

³ *Bannatyne Club Miscellany*, vol. ii. p. 74.

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of Scottish shipping, of which there seems to have been a considerable amount. Quite a number of royal burghs situated on the sea-coast have a ship as part of their arms, and in many cases the ship is "beflagged of Scotland." Kirkwall, Stranraer, Port-Glasgow, Wigtown, Earlsferry, Greenock, North Berwick, and others are among the number.¹ Built into the wall of a house in Newhaven, near Edinburgh, is a fine panel bearing a ship, a thistle, and the date 1588. The ship is a three-master, and from each mast flies a large national flag. A motto, "In the neam of God," runs along the base of the panel, and it seems possible that it may in some way be connected with the defeat of the Spanish Armada.² Two years earlier, mention is made in the English state papers of an Irish ship "showing forth a Scottish Ensigne," and under cover thereof attacking an English ship.³ Later, the flag used on Scottish ships was a red ensign with a white saltire on a blue canton.⁴

The burgh crosses of Scotland,⁵ too, were frequently decorated with the saltire, often on a shield borne by a unicorn. One of the most interesting of the burgh crosses of Scotland, as it is one of the most ancient, is that of Inverkeithing, which dates from the end of the fourteenth century. On the capital there are four shields, 1 and 2 being the royal shield for King Robert III.,⁶ 3 that for Queen Annabella, 4 that for Douglas. These enable us to fix the date, for Queen Annabella died in 1401,

¹ Marquis of Bute, *Arms of Royal and Parliamentary Burghs*, pp. 234, 373, 327, 388, 121, 167, 298. In some cases the saltire is in the canton.

² *Proceedings of Society of Antiquaries*, 1902, pp. 416, 417.

³ S.P.D. *Elizabeth*, clxxxvii. 13.

⁴ Perrin, *British Flags*, p. 48.

⁵ Burgh crosses in Scotland go back to the days of William the Lion.

⁶ The shields are somewhat defaced. It is possible that one of the two bore the arms of the Prince of Scotland, *i.e.* the royal shield with a label of three points.

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and it is probable that the cross dated from the marriage of King Robert's son, the hapless David, Prince of Scotland, with the daughter of the Earl of Douglas in 1398. This ancient cross is surmounted by a unicorn bearing a saltire.¹ About two miles north of this cross stood another cross, on the boundary of the royal burgh and city of Dunfermline. It stood on a patch of ground known as Spital Crosshead, and had a St Andrew's Cross on the top. This cross dated from Pre-Reformation times.² The present burgh cross of Dunfermline incorporates material from an older one which was in existence in 1395. It is surmounted by a new unicorn bearing a shield with a saltire coupé. It appears, however, from a drawing made in 1747 that the cross was then surmounted by a similar unicorn and saltire.³ The cross of Inverness has a plain capital with a square tablet bearing the St Andrew Cross. Kinrossie in Perthshire had a cross dated 1686 which also bore the saltire. The ancient cross of Perth, judging from a drawing still preserved, bore at the top a staff, evidently of metal, to which a metal flag bearing the saltire was attached.⁴ As is well known, the "Agnus Dei" or paschal lamb forms part of the arms of Perth and of Ayr, and in both cases the flag carried by the lamb bears, not the ordinary Greek Cross, but that of St Andrew.⁵

After James VI. ascended the English throne there seem to have been some disputes between his subjects in the two

¹ This unicorn is of later date than the rest of the cross, having been placed there in 1688, probably to replace an earlier one. See Stephen, *Inverkeithing and Rosyth*, p. 24.

² Chalmers, *History of Dunfermline* (1844), p. 453.

³ Henderson, *Annals of Dunfermline* (1879), p. 292.

⁴ *Scottish Market Crosses*, plate 109.

⁵ Marquis of Bute, *Arms of the Royal and Parliamentary Burghs*, p. 27: "The Holy Lamb is given the national flag of Scotland"; see also p. 313.

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kingdoms as to what flags should be shown, and a proclamation was issued on 12th April 1606, "declaring what flags South and North Britons should bear at sea." This proclamation is of special note, as it contains the first reference to the British National Flag, commonly though somewhat incorrectly termed the Union Jack. "All our subjects in this our isle and kingdom of Great Britain," the proclamation runs, "and the members thereof, shall bear in their main top the red cross commonly called St George's Cross and the white cross commonly called St Andrew's Cross joined together according to a form made by our heralds and sent by us to our Admiral to be published to our said subjects."¹ But in addition to this flag the subjects of South Britain were to fly on their fore-top "the red cross only as they were wont," and similarly the Scots in their fore-tops "the white cross only as they were accustomed." There is still to be seen at Hampton Court a picture showing a seventeenth-century Scottish war ship. It is flying a blue flag with a white saltire in the canton.

The Union Flag, unlike the two flags out of which it was made, seems to have been intended at first for use at sea only. Indeed the name Union Jack is derived from its use on the jack staff of the ship. The English seem to have taken quite kindly to the new flag, but not so the Scots, who addressed a letter from Edinburgh to their "most sacred soveraigne," in which they complained somewhat bitterly that the new flag is "very prejudiciall to the fredome and dignitie of this estate, and will gife occasion of reprotche to this natioun quhairevir the said flage sal happin to be worne beyond sea,

¹ S.P.D. *James I.*, app. 38, 16.

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because, as your Majestie may persave, the Scottis Croce callet Sanct Androis Croce is twyse divydit and Inglishe Croce callet Sanct George haldin haill and drawne through the Scottis Croce, whiche is thairby obscurit, and no takin nor merk to be seene of the Scottis Armes. This will breid some heit and discontentment betwixt your Magesties subjectis, and it is to be feirit that some inconvenientis sall fall oute betwixt theme, for oure sea fairing men cannot be inducit to ressave that flag as it is set down. They haif drawne two new drauchtis and patronis as most indifferent¹ for boith kingdomes whiche they presented to the Counsell and craved our approbatioun of the same, but we haif reserved that to your Magesties Princelie determination, as more particularlie the Erll of Mar, who was present and hard their complaynt, and to whom we haif remittit the discourse and delyverie of that matter, will inform your Majesty, and latt your Heyness see the errour of the first patrone and the indifferencie² of the two new drauchtis.”³ Unfortunately there is no evidence as to what form these new “drauchtis” took, and it is conjectured that they perished in the fire that consumed the original pattern of the Union Flag as made by the English Heralds.⁴ The probability is, however, that the Scots form would show a quartered flag such as was afterwards used under the Commonwealth. Flags of this description were actually used in the reign of James VI., notably when the fleet went to bring back Prince Charles and the Duke of Buckingham from Spain. Mr Sergeant Knight, writing in 1678 at the request of Pepys, stated that he had in

¹ *I.e.* Fair.

³ *Register Privy Council*, vol. vii. p. 498.

² *I.e.* Fairness.

⁴ Perrin, *British Flags*, p. 56.

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his possession the order issued to his father—who was Arms painter to the king—to paint banners and streamers for the prince. The principal flag was to be as follows: “Imprimis, in ye Prince’s ship wherein he goes, on ye top ye crosses of St Andrew and St George.”¹ It will be observed that the cross of St Andrew was to have the place of honour, probably because of the Scottish nationality of the Prince. The “most sacred sovereign” does not seem to have taken any notice of the complaint, but the Scots apparently did not lose sight of the matter,² and a union flag of another form, showing the cross of St Andrew laid over that of St George, was made for use in Scotland.³ This flag had official recognition,⁴ and it is shown flying from the flagstaff of Edinburgh Castle in an engraving in Slezer’s “Theatrum Scotiæ”⁵ in 1693, Slezer being Captain of Artillery and Surveyor-General of Stores and Magazines in Scotland. The “Thrissels Banner,” a Covenanting broadside dating from 1640, has on it a St Andrew’s Cross over that of St George.⁶ On the saltire are the lines—

“WHEN ONLY THRISSELS KING OUR FAYTHFUL STEWARD BORN,
S. ANDREWS CROS ENIOY’D WE IOY’D BY TRUETH’S PLANTATION,”

¹ Pepys, MSS. *Miscellanea*, ix.

² Sir Edward Nicholas, writing in 1634, was doubtful “whether the Scots have used to carry that Flag of the Union.”—Perrin, *British Flags*, p. 56.

³ Sir James Balfour (Lyon King), *Annals of Scotland* (written c. 1640), speaks of the Union Flag as having “the flagis of St Andrew and St George interlaced.”

⁴ When King James visited Dumfries in 1618, he was presented with an address in which he was hailed as the King under “whose scepter the whyte and reid croces are so proportionable interlaced” (The Muses’ Welcome). It will be observed that in each case the Scottish cross has the place of honour.

⁵ “*The ensigns, colours and flags of the ships at sea belonging to the several princes and states of the world*,” 1701, shows the Scottish form of the Union Flag.

⁶ North-east view of Edinburgh Castle.

⁶ *Scottish National Memorials*, p. 93, plate xii.

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while on the St George's Cross are the words—

“BUT SINCE THE DOUBEL CROS OF BRITTANS CHIEF WAS WORN
WORLDLINGS DID EVER CROSS OUR PEACE AND REFORMATION,”

lines which seem to have been suggested by those of Andrew Melville on the two saints.¹

Notwithstanding the proclamation of King James regarding the use of the Union Flag at sea,² when a seal was wanted for the Great Admiral of Scotland in 1627, the blazon showed a ship on which the flags were arranged as follows: “On the mainmast the royal lion, on the foremast St Andrew's Cross, at the head a sejant lion crowned carrying a St Andrew's Cross, and at the stern a unicorn also carrying a St Andrew's Cross.” The streamers were to be decorated with thistles. No such seal is known to exist now, but the records of the Privy Council contain the design prepared for it.³

To this period belongs the institution of the degree of Baronet of Scotland, which was contemplated by King James and carried out by Charles I. The object was to aid the scheme of Sir William Alexander for the colonisation of Nova Scotia. This colony may be said to date from 1621, when a charter under the Great Seal of Scotland was duly granted to Sir William, conveying to him the lands lying between New England and Newfoundland. King Charles granted ensigns armorial to this colony, and these were appropriately founded on the national flag. They form, it may be mentioned, the oldest coat of arms belonging to any British colony. The

¹ *Scottish Symbols*, pp. 29-30.

² In 1639 a Scottish ship was arrested in the Thames for hanging out the “Scotch flag of St Andrew,” *Cal. S.P. Dom.*, vol. 1639, p. 17.

³ *Reg. Privy Council*, 2nd Series, ii. p. 16.

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arms consist of a silver shield having a blue St Andrew's Cross thereon—being the national arms of Scotland counter-changed—surmounted by an inescutcheon of the Royal Arms of Scotland. The crest consisted of a bunch of laurel and a thistle issuing from two hands, the one being in armour and the other naked, while the supporters were the unicorn of the Royal Arms and a savage. In 1629 the King authorised the Scottish Baronets to wear a personal decoration, which consisted of an orange tawny silk ribbon from which hung an oval badge containing a blue saltire on a white shield, thereon an inescutcheon of the Royal Arms of Scotland, with an Imperial crown above, and round the whole the motto, "FAX MENTIS HONESTÆ GLORIA."¹ Four years earlier, however, the Baronets had been given the privilege of placing the arms of Nova Scotia in the upper corner of their own personal shield, or upon a small shield placed in the centre of their own.² A special honour was granted to Sir William Alexander, who was created Earl of Stirling and Viscount of Canada in 1633; he was allowed to put the arms of the colony in the first quarter of his shield.³ The arms of Nova Scotia were re-entered in the Lyon Register between 1805 and 1810, but about sixty years later a new shield was issued by the College of Heralds showing a rather commonplace device of a salmon and three thistles. One is glad to know that the old arms are still in use, and that ere long they will be restored to their proper position as the official arms of the colony.

¹ Letter to Privy Council, given at Whitehall, 17th November 1629.

² Patent of Sir Robert Gordon, the first Baronet, 28th May 1625.

³ Letter from King Charles to Sir James Balfour (Lyon King), 28th January 1633.

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In 1628 the Lords of Secret Council of Scotland ordered that a seal should be prepared for the office of Admiral of New Scotland.¹ The seal had as its principal charge a ship bearing on the mainsail the arms of the colony. At the head of the ship appears a unicorn sitting, and upon the stern a savage standing, each bearing St Andrew's Cross.²

Not only was the St Andrew's Cross thus honoured by the rulers of the land, but during the seventeenth century, when Prince and people were in conflict, the old blue banner was, throughout, the flag of the Scottish people. When in 1639 the Scots, in defence of their liberties, took up arms against King Charles, we find that "everie companie had flying at the Captain's tent doore a brave new colour stamped with the Scottish Armes and this ditton 'For Christ's Croun and Covenant.'" ³ Alexander Leslie, who commanded the Scots on this occasion, was created Earl of Leven two years later, and took as supporters for his arms "two ensigns in uniform each holding in his exterior hand a banner gules with a canton azure charged with a saltire argent."⁴

To the "Historiographer of His Highnesse Oliver Cromwell" ⁵ we are indebted for what is probably the best collection

¹ *Register of Lords of Secret Council*, 18th March 1628.

² John A. Stewart, *Arms of Nova Scotia*, St Andrew Society, Glasgow, 1921.

³ *Letters and Journals of Robert Baillie, A.M.*, edited by David Laing, vol. i. p. 212.

⁴ *Scots Peerage*, v. 381. The arms are not recorded in the Lyon Register, but are to be found in the *Peers' Arms* MS. in the Lyon Office. *The Peerage of Scotland*, 1834, gives the supporters as "Two chevaliers in complete armour, each holding in his exterior hand the banner of Scotland."

⁵ "A perfect registry of all the collours taken from the Scotts at Preston in the county of Lancaster by the then Lieutenant General Cromwell, anno 1648, as also of all the collours both of horse and foot taken from the Scotts at Dunbarr in Scotland by his then Excellency the Lord General Cromwell, 3rd September 1650, and for the perpetual

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of drawings of seventeenth-century Scottish flags extant. At Preston in 1648, and again at Dunbar in 1650, the Scots suffered heavily at the hands of Cromwell, and a large number of their colours fell into possession of the English. These have all perished, but there are still to be seen in the collection in the British Museum drawings of no fewer than 223 of them, probably all that were captured. We know that of the Scottish standards some were brought back to Scotland, for the flag of Colonel Scott's Regiment of Horse which was carried at Dunbar is still preserved in Edinburgh. It is made of silk, and is five feet three inches in length by four feet four inches in depth. It bears the white saltire on a blue field. Another flag of this period still preserved is that which Stewart of Garscube took with him in the expedition which ended so disastrously at Worcester in 1651. This flag also bears the white saltire, but here it rests on a field quartered blue and pink. The colours which the Scots Guards are known to have had with them at Dunbar do not seem to have been captured. At least no colours resembling those they are known to have carried are to be seen in the collection of drawings in the British Museum.¹

Of the 223 "drawin" by the Historiographer, 26 show only the colour pikes, or such small fragments as to be in-

memorial of those signall trophies of His Highnesse victories and valour to succeeding ages, carefully collected and compiled by FF. FF. (Fitz-Paganum Fisherum Fitz-Pagani Filium) Historiographer of His Highnesse warres in Ireland and Scotland."—Harleian MS., No. 1460.

¹ Captain Balfour, *The Scots Guards*, p. 6 (*Lowland Scottish Regiments*). The colours of the Scots Guards were blue, that of the Colonel having on it the Royal Arms as marshalled in Scotland. The others bore on one side a royal device and on the other, "Covenant for Religion, King and Kingdomes."

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capable of identification. Of the remaining 197 no fewer than 150 show the saltire in one form or another. Many are simply the national flag, *azure, a saltire argent*, and may have been used to denote regiments or larger bodies of men. Others have the national flag in the corner of a larger flag, just as to-day our ensigns have a small union flag in the upper corner. Fifteen have the white saltire on a black background, while red, green, and golden fields are also found. These flags, it has to be remembered, were troop and company colours, and doubtless were mostly home made.¹ The livery colours of the Captain would be in most cases the determining factor in fixing what the colour of the flag should be. Some of the flags bear the badges of the leaders, a few have their mottoes, while a number bear devices and mottoes which have been suggested by the circumstances of the times. The Scottish Parliament of 1650 ordered that upon the "haill culloris and standards there be 'Covenant for Religion King and Kingdomes,'" and on both the Preston and the Dunbar flags these words frequently occur, though not always in the same order. As will be seen from the illustration, p. 91, these words were sometimes placed in the four triangles of the National Flag.

The banner of St Andrew was the flag Scotsmen took with them when they went, as so many of them did, to serve in Continental armies.² The Douglas regiment in France

¹ Nowadays troop and company colours are no longer carried by the regular Army. The only relics of their use are the company badges which are borne on the regimental colours of the Guards.

² Readers of *Quentin Durward* will remember that the uniform of the Scottish archers in France included a loose surcoat or cassock of rich blue velvet, open at the sides like that of a herald, with a large white St Andrew's Cross of embroidered silver bisecting it before and behind (chapter v.).

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carried with it the old blue banner. The Green Brigade, which was originally formed under Hepburn for service with Gustavus Adolphus, and which later joined with its Scottish comrades in France to form the Regiment d'Hebron, is the body known as the Royal Regiment of Foot, the first Royal Scots. Its uniform was originally green, hence the name, and its standards were also of that colour, but had the saltire in the canton. The Scots Brigade which served with the Dutch as early as the sixteenth century, and which served in the Peninsular War as a Scots Regiment, the 94th of the line, also carried in its earlier days a green flag with the saltire. Two flags of this type may still be seen carved on the monument erected to William, Duke of Hamilton, in Bothwell Parish Church in 1694.

When Cromwell came into power an order was made by which "all the people of Scotland and of the Isles of Orkney and Zetland and of all the Dominions and Territories belonging unto Scotland are and shall be and are hereby incorporated into, constituted, established, declared and confirmed one Commonwealth with England . . . and be it further ordained . . . that the Arms of Scotland, *viz.*, a cross commonly called St Andrew's Cross, be received into and borne from henceforth in the Arms of this Commonwealth . . . and that all Public Seals, Seals of Office and Seals of Bodies Civil or Corporate in Scotland which heretofore carried the Arms of the Kings of Scotland shall from henceforth instead thereof carry the Arms of this Commonwealth."¹ This ordinance was sent from London, 22nd April 1654, and ordered to be published in

¹ *The Cromwellian Union*, Scottish History Series, pp. xlix.-l.

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every shire. Before this, however, Cromwell and his party had shown what their feelings were towards the insignia of royalty. Nicol, the Scottish diarist, has left us the following account of the proceedings of the English Commissioners: "Upone Settirday the sevint day of Februar 1652, by orderis from the Commissioneris of the Parliament of England now sittand at Dalkeith, their wer maisons, carpenteries, and hammermen direct to the Kirk of Edinburgh quhair the Kinges sait wes erectit, and to the mercat croce of Edinburgh quhair his armes and unicorne with the croun on his heid wes set, and thair pulled down the kingis armes, dang down the unicorne with the croun that was set upon the unicorne, and hang up the croun upone the gallowis. The same day the lyke was done at the entrie of the Parliament hous and nather bow, quhair the Kingis Armes or portrate were fund, defacing and dinging down all these monumentis and curious ensigns, the lyke also in the Castell of Edinburgh and palise of Holyrud hous."¹

For some time there was used as the National Flag a flag quartered like the Royal Banner, having in the first and fourth quarters St George's Cross, and in the second and third St Andrew's Cross. The banner of Cromwell, as Lord Protector of the Commonwealth, was similar, but it bore, in addition, a shield with the Protector's personal arms thereon, viz., *sable, a lion rampant argent*, and the third quarter contained the Irish harp instead of St Andrew's Cross.² This flag is specially noteworthy, as it shows that even during the Commonwealth the head of the State was distinguished by a special flag. The

¹ *Nicol's Diary*, p. 81.

² A silver crown piece, dated 1658, bore the same. It was probably only a pattern.

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head of the State has always (from the days of King David I. at any rate) been distinguished by his royal banner, and even to-day, in the United States of America and France, the Presidents have an official flag which marks their residence. Other Presidents are similarly distinguished. The Great Seal during the Commonwealth followed the Scottish design rather than the English.¹ It shows on the obverse Cromwell on horseback, and on the reverse a shield bearing the crosses of St George in the first and fourth quarters, the cross of St Andrew in the second, and the harp of Ireland in the third. Over all was a small shield bearing Cromwell's own arms. It was found inconvenient to send Scottish charters to England, so a Great Seal was made for Scotland in 1656. It bore the effigy of the Protector on the obverse, and on the reverse a shield bearing St Andrew's Cross, surmounted as before by Cromwell's own arms in an inescutcheon.² The Naval Medals issued in 1653 bore three united shields, with St Andrew's Cross, St George's Cross, and harp.³

The most noteworthy feature of the heraldry of the period 1649-60 is the discarding of the royal emblems and the using of the national ones. This is all the more remarkable when we remember that both in England and in Scotland the national emblems were crosses (the case of Ireland was different; the harp might even have been considered an anti-papal badge). Crosses were to the stalwart Puritans of those days anathema, so far as their use in church services was

¹ Cleland Harvey, *Book of the Exhibition of Heraldry, Glasgow*, 1914, article on "The Great Seals of Scotland," p. 26.

² *B. M. Cat. of Seals*, iv. 14844; *Acts of Parliament*, vi., part 2, p. 757.

³ *Virtue's Medals, etc., of Simon*, plate xvi., 1-3.

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considered. Yet national considerations triumphed over ecclesiastical ones, and the crosses of St Andrew and St George were held in high honour even although a document, better known perhaps to our fathers than to the men of our own day, teaches that "all superstitious devices, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretence whatsoever," were to be regarded as violations of the second commandment.¹

In 1660 the king came into his own again, the old regiment of the Scots Guards, which had been in abeyance, was revived, and by January 1661 one company had taken up duty in Edinburgh Castle.² By September 1662 six companies—the number in the original battalion—had been raised, and on the thirteenth of that month the Earl of Middleton, the Lord High Commissioner, reviewed five of them at Edinburgh. Three days later they were presented with new colours. These colours were red, with the white St Andrew's Cross on the blue canton. In the centre was the thistle surmounted by a crown and encircled with the motto, "Nemo me impune lacessit," in golden letters.³

A rather interesting little book is that published in 1682, entitled *Scotiæ Judicium*, of "The Present State of Scotland." It has a frontispiece depicting Mars crowning the

¹ *Larger Catechism*, A. 109.

² Sir Alexander Thomson (son of a former Town Clerk of Glasgow) was Captain of the original Glasgow Company of the Guards, raised after the Restoration. His grave is still to be seen near the edge of Glasgow Cathedral burial-ground.

³ Balfour, *The Scots Guards*, p. 7. (Reprinted from *The Lowland Scottish Regiments*, edited by Sir Herbert Maxwell, Bart.)

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Scottish Army with victory. The army is drawn up in "Battalia." Beside the leader appears a standard-bearer holding aloft the blue and white flag of Scotland.¹ The design indicates that at this period the army as well as the Covenanters was using the National Flag. A picture of Edinburgh Castle belonging to this reign shows the St Andrew Cross flying from the flag-staff.²

In piecing together the history of early army flags the historian has been greatly helped by a certain Nathan Brooks, since he has left a record of the flags carried by a number of regiments which were reviewed by King Charles II. in 1684 at Putney Heath.³ The only Scottish regiment present on that day was the Royal Regiment of Foot, commanded by the Earl of Dumbarton. This, Brooks tells us, "flyes a St Andrew's Cross with a thistle and crown, circumscribed in the centre Nemo me impune lacessit." In the reign of James VII. the Scots Guards carried at least three colours. The colonel's colour was plain white. (This seems to have been in accordance with the usual practice, so far as the colonels of the Guards were concerned. At anyrate, at the coronation of James VII. in 1685, it is noted that the Colonel of the 1st King's Guards—now the Grenadier Guards—had a flag of crimson silk without any device, while that of the Colonel of the Coldstream Guards was of pure white taffeta.⁴) To return to the Scots Guards, the Lieutenant-Colonel's flag was the National Flag of Scot-

¹ The description of the frontispiece is given in the letterpress.

² The picture may be seen in the Castle.

³ Johnson, *The Flags of our Fighting Army*, pp. 8-10.

⁴ *Ibid.*, p. 12. In 1680 the Colonel of the Coldstream Guards had a plain blue flag.

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land. The Major's was the same, but had, in addition, a pile wavy issuing from the upper corner of the saltire.¹ The Captains' colours were also national flags with a silver numeral placed on the uppermost blue triangle. "All were provided with silver and blue tassels, and a silver spear surmounted the pole, emblems which served to distinguish the flags of the Scots Guards from the national flags which were current at the time."² The coronation of James VII. (II. of England) provides us with another reference to the old Scots flag. When preparations were being made for that ceremony in 1685, orders were issued for the providing of a plume of feathers for the king's champion. This plume was to be "of the colours of the three nations, Red, Blue, and White."³

It was during the reigns of Charles II. and James VII. that the Covenanters of Scotland rose in arms to defend their liberties, and, like their fathers, they took as their banner the old blue and white flag of Scotland. Several flags of this period are still preserved. That carried by the Covenanters of Avondale at Drumclog and Bothwell has the St Andrew's Cross on a canton, with the inscription, "Avondale for Religion, Covenant, and King."⁴ Another, still preserved at Cumnock, is said to have been carried by some Ayrshire Covenanters at the two battles above mentioned. It bears the St Andrew's Cross of white on a blue ground next the staff, with the motto

¹ In the Guards the King's colours of the separate battalions are still known as the Colonel's, Lieut.-Colonel's, and Major's. Each company has its own badge, a relic of the day when it had its own colour.

² Johnson, *The Flags of our Fighting Army*, p. 14.

³ *Treasury Records, Letters and General*, vol. ix. p. 55.

⁴ It is possible that this flag belongs to an earlier period (1638-51).

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on the fly, "Pro Religione et Libertate."¹ Indeed, so closely allied was the National Flag with the Covenanting movement that it is no uncommon thing even to-day to find it entirely identified with the "Hillmen," and described as the Blue Banner of the Covenant.² Those who speak and write thus forget that its history goes back to a period long before the Covenants were thought of.

"The banner of St Andrew with its spotless cross was alike the emblem of Queen Mary and King James, of Jacobite and Covenanter. His national flag the Scotsman carried abroad, and whether serving as a good Catholic in the ranks of the Most Christian King, or as a stout Protestant in the armies of the Netherlands, he preferred to fight under its folds."³

It was not only the Covenanters who honoured the St Andrew's Cross, for we find that during those troublous times the Archbishop of St Andrews and the Bishop of Edinburgh each matriculated arms. In the former case the arms consisted of the National Shield impaled with the paternal arms of Sharp, while those of the See of Edinburgh are described as *azure, a saltire argent, in chief a mitre of the second (argent) garnished or*.⁴

¹ Simpson, *History of Sanquhar* (1865), p. 155. Simpson is best known by his work, *Traditions of the Covenanters*.

² Cf. Lady Nairne's lines on "The Pentland Hills":

"To muse o'er those who fought and fell
All Presbyterians true,
Who held the League and Covenant,
Who waved the banner blue,"

and Burns's lines on the Battle of Sherramoor "And Covenant Trueblues man."

³ Andrew Ross, *Old Scottish Regimental Colours*, pp. 2, 3.

⁴ Sir J. Balfour Paul, *Ordinary of Scottish Arms*, 329-30.

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It was during the reign of James VII. that the Order of the Thistle was revived, and eight knights were invested with the insignia of the Order. This Order in its earlier days was sometimes called the Order of St Andrew, and the figure of the Saint in a green gown and purple surcoat, bearing his cross enamelled white, appears on the badge or jewel of the Order. The Star consists of a saltire of silver with rays emanating between the arms, while in the centre is a thistle surmounted by the motto of the Order. The ribbon of the Order is green, this colour being suggested by the colour of the thistle, but the original colours were those of the National Flag, blue and white. The Jewel worn by the Dean of the Order is oval-shaped except at the top, where it is fashioned like a crown. It bears a plain saltire and is worn from a green ribbon.¹

The coming of William of Orange put an end to the troubles of the "killing times," and some eighteen years later the Union of Scotland and England took place. It was during the reign of William that the great Scottish Colonisation Scheme, better known as the Darien Scheme, was started. This was not, of course, the first Scottish effort in colonising, for the planting of Nova Scotia, in the reigns of James VI. and Charles I., had given the Scots a footing in the New World. The Darien Scheme was to be carried out by the "Company of Scotland trading to Africa and the Indies." This company registered its arms in 1696. These arms consisted of the

¹ The Jewel which belonged to James VII. may still be seen in the Crown Room in Edinburgh Castle. In the centre is an oval chalcedony cut with a cameo of St Andrew with his cross showing the figure in white and the ground in bluish grey.—*Proceedings of Society of Antiquaries*, 1889-90.

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Scottish shield with a ship under sail flying the Scottish Flag between the upper arms of the Cross, a Peruvian sheep in base, with a camel and an elephant in the dexter and sinister flanks respectively.¹ The expedition, consisting of three armed ships, the *Caledonia*, the *St Andrew*, and the *Unicorn*, with two smaller vessels, the *Dolphin* and the *Endeavour*, sailed from Leith 17th July 1698. They arrived at their destination on the Isthmus of Panama in the November of that year. Here the colonists took possession of some unoccupied territory, built a fortress, which they named Fort St Andrew, and founded a colony, which they called New Caledonia. The flag of the colony was similar to that of the trading company, but had in addition a red escutcheon charged with a crowned thistle-head.

This period of Scottish history witnessed the beginning of an era of commercial activity, and three of our greatest Scottish commercial enterprises date from it—the Bank of Scotland, the Company of Linen Manufacturers of Scotland, and the Edinburgh Merchant Company. In the arms of each of the three the Scottish saltire is prominent. The arms of the Bank of Scotland are a saltire of white on a blue field with four besants (representing gold coins) between the arms of the cross.² The Linen Manufacturers matriculated their arms in 1694—*azure, a saltire argent, on a chief of the second a cross of St George gules*.³ The Edinburgh Merchant Company entered their arms in 1693.⁴ Their shield is charged with a ship proper “flagged of Scotland.” The chief is divided into three com-

¹ Sir J. Balfour Paul, *Ordinary of Scottish Arms*, p. 339.

² *Ibid.*, p. 339.

³ *Ibid.*, p. 332.

⁴ This company was incorporated by Charles II. in 1681.

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partments, the place of honour being occupied by the Scottish saltire of white on blue charged with a thistle and over it a crown.¹

The College of Surgeons, Edinburgh, who entered their arms some twenty years earlier, have the national arms surmounted by a crowned thistle in the canton of their shield.² Societies incorporated in the eighteenth century, the Society of Antiquaries of Scotland, and the Writers to His Majesty's Signet, have the saltire argent on azure as the main part of their arms.³ The arms of the University of Edinburgh, founded in 1582, have a saltire azure as the principal charge on a silver field. The seal of the court of the Lord Lyon has the saltire in chief, and the saltire forms the principal charge in the arms of the Royal Technical College, Glasgow, of Trinity College, Glenalmond, and of the County Council of Stirling.

The saltire is still a favourite badge of our Scottish Regiments. The senior regiment in the British Service, the Royal Regiment of Foot, better known as the Royal Scots, have St Andrew with his cross on their buckles, while their cap badge is the Star of the Order of the Thistle, which, as has been mentioned, consists of a St Andrew's Cross with rays emanating between the arms. The King's Own Scottish Borderers (the Edinburgh Regiment) wear the saltire on their cap badge. The senior Highland Regiment, the Black Watch or Royal Highlanders, have St Andrew with his cross on both their collar and cap badges. The Highland Light Infantry wear the bugle—the distinguishing sign of all light infantry regi-

¹ Sir J. Balfour Paul, *Ordinary of Scottish Arms*, p. 353.

² *Ibid.*, p. 291.

³ *Ibid.*, p. 339.

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ments—on a broad chequered saltire. The Gordon Highlanders' badge consists of a stag's head rising from a ducal coronet. These are surrounded by a thistle wreath, and the whole rests on a St Andrew Cross. The Queen's Own Cameron Highlanders—the old 79th—wear as their cap badge the figure of St Andrew with his cross, surrounded by a wreath of thistles. The collar badge shows the crowned thistle resting on a chequered saltire. Two of the company badges of the Scots Guards are the figure of St Andrew on his cross, and the white saltire on a blue ground. That "crack" Territorial regiment, the London Scottish, has as its badge a lion rampant on a saltire (a modern medley) within a thistle wreath, while the Scottish Horse wear the saltire, and a thistle ensigned with the imperial crown in the four corners. The Royal Company of Archers—the King's Body-guard in Scotland—carry on their colours the figure of St Andrew on his cross.¹

With the Union of 1707 Scotland and England were joined together as one kingdom under the name of Great Britain, and it has to be remembered that, so far as her parliament, army, navy, etc., were concerned, England suffered the same loss as Scotland, though many seem to have the idea that what happened was that Scotland ceased to have a parliament, and began instead to send representatives to the English Parliament at Westminster. The English historian De Foe has, however, summed up the position quite correctly. "England suffered the same alterations as Scotland, such as dissolving her parliament, her name as a kingdom, her council,

¹ *Scottish Symbols*, chap. xii.

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great offices, and title of her sovereign, and all things began *de novo* in both kingdoms under the single denomination of Britain and British.”¹

One consequence of the Union was that each nation ceased to have a separate national flag. We find that this point was considered by the Commissioners on both sides, and their deliberations thereanent find expression in the First Article of Union. This article is as follows: “That the two kingdoms of Scotland and England shall, upon the first day of May next ensuing the date hereof, and for ever after, be united into one kingdom by the name of Great Britain, and that the ensigns armorial of the said United Kingdom be such as Her Majesty shall appoint, and the crosses of St Andrew and St George be conjoined in such a manner as Her Majesty shall think fit, and used in all flags, banners, standards, and ensigns, both at sea and land.” The provisions are quite clear so far as the royal and national flags are concerned. The “ensigns armorial” (Royal Arms) are recognised as being entirely under the control of Queen Anne. Not so the national flag. It is to consist of the separate national crosses, although the Queen is to conjoin them as she may think fit. It may be added that the only differences in the Acts of Union passed by the English and Scottish Parliaments respectively refer to the “Crosses of St George and St Andrew.” In the former St George comes first, in the latter St Andrew has precedence.

Her Majesty “thought fit” to make the Scottish flag the ground of the new one, placing thereon the St George

¹ *History of the Union.*

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of red, fimbriated white,¹ and this continued to be the Union Flag (commonly termed the Union Jack) until 1801, when the so-called cross of St Patrick, really the red saltire of the Fitzgerald arms, was added.

In spite, however, of the provisions of the Treaty of Union the predominant partner has not scrupled to continue the use of her national flag in the British Services. A number of English regiments for example still carry the St George's Cross as their second or regimental colour. One would not object to this if a similar privilege were extended to Scottish regiments. Attempts have been made more than once to obtain sanction for Scottish regiments to carry the old blue flag of Scotland as their second colour, but "to do justly" in such matters seems beyond the power of the British War Office.² Four stands of colours, with the blue banner of Scotland as second colour, were, however, presented to the Highland Light Infantry during the Great War, 1914-18.³

In the Royal Navy the flag of England predominates. The flag of command used by an admiral is simply the pre-union flag of England. A Vice-Admiral flies a similar flag with a red ball in the upper canton, while the Rear-Admiral's has a second red ball in the hoist. A Commodore flies the St George's Cross on a broad pennant which is cut in the fly. The red pennant, white pennant, and blue pennant

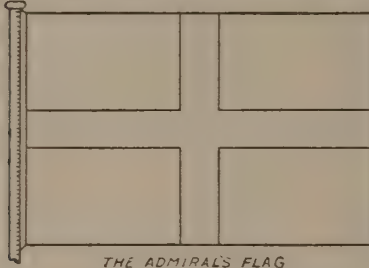
¹ Evidently "divers drafts" were considered before the design was finally fixed.

² Scottish second or regimental colours are yellow with the exception of those of Royal regiments, which are blue.

³ *The Story of the Flags*, being an account of the Colours of the 15th, 16th, 17th, and 18th Battalions, H.L.I., now deposited in Glasgow Cathedral, by John Cameron Black (The Saint Andrew Society, Glasgow). See Frontispiece.

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all bear the red cross of England. Even the white ensign, which is the distinguishing flag of the Navy, consists of a

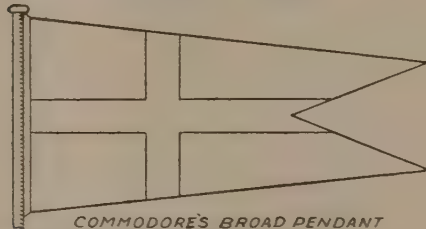


THE ADMIRAL'S FLAG

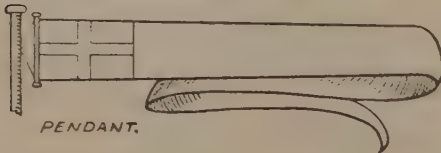
ENGLISH FLAGS USED BY THE BRITISH ROYAL NAVY



THE WHITE ENSIGN.



COMMODORE'S BROAD PENDANT



PENDANT.

As the Royal Navy is neither English nor Scottish but British, the continued use of the banner and pennons of St George is a strange anomaly, and contrary to the Act of Union, which determined that the united crosses were to be used in all flags by sea and land.

St George's Cross flag with a small and relatively insignificant Union in the canton. One would imagine from the position assigned to the British Flag in our Navy that old Euclid

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was quite wrong when he laid it down as an axiom, that "the whole is greater than its part." The use of these English flags by the Royal Navy, it need hardly be said, is quite unconstitutional, for the provisions of the Treaty of Union are still in force, and apply to "all flags, banners, standards, and ensigns, both at sea and land." There has been no modification of the original agreement except by the reference to the saltire of St Patrick in the Proclamation of 1st January 1801.

The original white ensign of England was simply a white flag with the red cross in the upper corner next the staff similar to the blue and red ensigns of the present day.¹ In 1702 a large red cross was drawn through the banner, the smaller one being still retained in the canton. At the Union this latter design gave place to the Union Crosses. The white ensign without the large red cross continued to be used along with the other, but it disappeared from our seas about the middle of the eighteenth century, and in 1864 the present white ensign was officially declared to be the flag of the whole Navy. A white ensign without the large red cross, and bearing a lighthouse in the fly, is the flag of the Northern Lights Commissioners. It still bears the pre-nineteenth century Union device in the upper corner, as the Board was founded under an Act passed in 1786, and it is the only official flag in which that old design is to be seen.²

¹ Gordon, *Flags of the World*, plate vii.

² On the Great Seal of Scotland made for George III. in 1766, the unicorn supporter on the dexter side upholds a banner with the "union crosses of St Andrew and St George," while the lion supporter on the sinister side holds a banner with "the union crosses of

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In flying the Union Flag care should always be taken that the broad white strip is placed so that it is nearest the top of the flag on the side next the pole. The broad strip with the blue field represents the Scottish part of the flag, and as Scotland is the most ancient kingdom of the three, its white cross has the place of honour. To fly the flag with the red saltire uppermost is to fly it upside down.

In the Heraldry of some of our Dominions and Colonies beyond the seas, English emblems have usurped a place which is not theirs. One would expect that in those outposts of the British nation the symbol of the British Union would take its proper place. Scotsmen and Irishmen have taken their full share in the building up of our Empire, yet no one would think so were he to judge from the symbols which the "powers that be" have chosen for some of our Colonies. In the arms of Ontario, Alberta, and Manitoba, the cross of St George appears in the place of honour, while in those of New Brunswick, Prince Edward Island, Saskatchewan, and Quebec, a lion from the English Royal Arms appears. In the last mentioned, Quebec, room has been found for the fleur-de-lis to represent the French connection, but in none of the others is there anything to suggest that Scotsmen were at the laying of the foundation of the great Dominion. Other arms which are objectionable in this respect are those of New South Wales and Fiji, which have each St George's Cross and a

St George and St Andrew." This shows that sixty years after the Union, the Scottish form of the Union Flag had a certain amount of official recognition. On the Scottish Great Seal of Queen Victoria, the combined crosses of St Andrew and St Patrick were laid over that of St George on the banner upheld by the dexter supporter of the Royal Arms.

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lion passant guardant.¹ A much better coat-of-arms is that assumed by British Columbia, wherein the chief is occupied by the combined crosses of Scotland, England, and Ireland, charged with an ancient crown. This is as it should be, for if any British Colony wishes to honour the homeland in its armorial bearings, it should see that something indicative of all three countries, Scotland, England, and Ireland, is used, *e.g.*, the three crosses of the Union Jack, or the conjoined Rose, Thistle, and Shamrock.² In 1908 arms were assigned to Australia by Royal Warrant. The central feature of these was the red cross of England, and this led to considerable protest. Some four years later the arms were quietly dropped, and a new shield granted. An attempt is now being made to accustom the public to a shield bearing the Star of India upon the red cross of St George, and a recent official excuse is that this design is used merely for decorative purposes.³ Arms dating from the days before the Union of Scotland and England are of course in a different position. The arms of Newfoundland—the oldest English Colony—were granted in 1637. Like those of the Scottish Colony, Nova Scotia, they show the national cross with the colours reversed. The shield is red with a white St George's Cross. In the first and fourth quarters is a crowned lion passant, while in the second and third quarters is a unicorn. Jamaica, too, was an English

¹ See for many of these coats Fox Davies, *The Book of Public Arms*.

² In the arms of Sierra Leone, granted 1914, a chief of the crosses of St Andrew and St George, as in the pre-1801 Union Flag, has been introduced as relative to the date of the cession of Sierra Leone to be used as a settlement for freed slaves under British protection. This use of the Union device emphasises the impropriety of the sectional cross of St George in other modern grants.

³ J. A. Stewart, *Arms of Nova Scotia*, p. 22 (St Andrew Society, Glasgow).

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Colony before 1707, and has a pre-Union shield showing St George's Cross charged with five pineapples.

After the Union of Scotland and England, the use of the St Andrew's Cross was not so general, the Union Flag taking its place. During the "Fifteen," however, it was in use. When Lord Kenmure led his retainers from Galloway to fight for the Chevalier, the banner he carried was blue with the saltire in gold.¹ These were the Stewart livery colours, and doubtless that fact accounts for the change from the usual silver of the saltire. One of the few Jacobite flags which escaped the disastrous fight of Culloden, was that carried by the Appin Clan regiment. It is of light blue silk with a yellow saltire. This regiment was officered by Stewarts, and comprised a number of the Stewarts of Appin and elsewhere, and in this case also the colours have been suggested by those of the family. Even in the regular Army it was quite customary, in the eighteenth century, for the colonel to place his own arms or badges on the regimental flag, and to choose whatever colouring he thought would suit his own device best. In 1743 a Royal Warrant was issued to check this practice, and according to its provisions no Colonel was "to put his arms, crest, device, or livery, in any part of the appointments of his regiment."²

During the Jacobite troubles the saltire was also used by some of the volunteer units on the Government side, the flag illustrated on page 99 being actually carried by a company of Edinburgh men in 1745. A rather interesting use of the

¹ The flag had been embroidered by Lady Kenmure, and bore, in addition to the saltire, the thistle and the motto, "No Union."—Agnew, *Hereditary Sheriffs of Galloway*, vol. ii. p. 231.

² Johnson, *Flags of our Fighting Army*, p. 16.

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saltire was at the Bannockburn Fifth Centenary celebration, held on the historic field in 1814. There the blue banner had the place of honour, being flown at the Borestone, while the lion banner of the King of Scots was displayed elsewhere.¹

Of late years, the Scottish Flag has been coming into its own again after long neglect. The second colours of the Boys' Brigade and of the Boy Scouts in Scotland show the old flag with appropriate badges. A number of the Girl Guide units in Scotland also carry it. In 1914 ex-members of the Boys' Brigade formed the 2nd City of Glasgow Battalion of the Highland Light Infantry, and on the occasion of their first review parade in George Square, they marched under the King's and Company colours of the 5th Glasgow Company of the Boys' Brigade, probably the first time that a battalion of the Regular Army had marched under the Scottish Flag since the troublous days of the "'Forty-five," if not earlier. A number of the citizens of Glasgow took up the matter of presenting the City Battalions with colours, but for a time the War Office refused to allow any of the newly raised units to carry flags. Under the direction of the Heraldry and British Services Committees of the St Andrew Society (Glasgow), designs for two stands of colours were prepared by Mr Graham Johnston, Herald Painter to the Court of the Lord Lyon, and in due time these four flags were presented, not to the regiments, but to the Corporation of Glasgow. Those for the 1st City of Glasgow Tramway Battalion were presented

¹ There was a certain symbolic fitness in this display of the Royal Banner on the field where King Robert had commanded in person. For a trenchant criticism of the promiscuous use of an essentially Royal Flag, see J. H. Stevenson's *Heraldry in Scotland*, vol. i. pp. 100-1.

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by the St Andrew Society, and those for the 2nd City of Glasgow (Boys' Brigade) Battalion were presented by the Trades House of Glasgow. In each case the second colour was the Scottish National Flag bearing in the upper triangle the badge of the Highland Light Infantry surmounted by a crown and surrounded by a wreath of thistles, roses, and sham-rocks.¹ In the lower triangle the colour of the first battalion had the arms of the City of Glasgow, and the colour of the second had the arms of the Trades House—these being an old form of the City Arms. Other two battalions, the 17th and 18th H.L.I., were given colours of a similar kind, the 17th by the Glasgow Chamber of Commerce, and the 18th (Bantams) in the name of the Scottish Shipmasters' Association. These colours all rest now in the ancient High Kirk of Glasgow, better known as the Cathedral. After a long correspondence between the Town Clerk of the City and the War Office, the latter in the end allowed those banners to be carried as "flags," but not as "colours." Despite this limited sanction the "flags" of the 15th and 16th H.L.I. (as the 1st and 2nd City of Glasgow Battalions had become) were taken to the battalions in France, and carried by them in their advance into Germany. The colours of the 17th and 18th were never carried on service, these battalions being broken up before the Armistice.²

Mention has been made of the connection of the Burgundian flag with that of Scotland. Another flag which claims kinship with ours is the Stars and Stripes of the United States of America. The original flag of the American Colonies was

¹ See Frontispiece. The flags ought to have been placed with the King's Colour on the dexter side.

² Black, *Story of the Flags* (St Andrew Society, Glasgow).

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composed of thirteen stripes with the old Union Flag in the corner. After the revolt of the Colonies it was resolved in 1777 that the "flag of the United States be thirteen stripes alternately red and white, with thirteen stars white in a blue field representing a new constellation." It will be observed that the English part of the Union Flag was taken away and the Scottish colours were left. H. K. W. Wilcox, an American author, writing in 1873, says: "The blue field was taken from the Covenanters' banner in Scotland, likewise significant of the league and covenant of the United Colonies against oppression, and likewise involving vigilance, perseverance, and justice."¹ This view receives corroboration from the fact that during the Civil War one of the flags used by the Confederates not only kept the blue and white colours but also had the stars arranged in the form of the Scottish Cross.² Many of the leaders of the Americans were of Scots descent, and of these a number claimed Covenanters as their ancestors.

In view of the evidence which has been adduced in the foregoing pages it may be of service to consider a number of points in practical and common usage.

Some people profess to regard the Scottish Flag as too dark or sombre for their taste. The writers confess to a desire that, instead of the dark colour usually adopted, a light blue should be used for the Scottish Flag. "It is to be regretted,"

¹ *Harper's Magazine*, New York, July 1873. It is often stated that the stars and stripes were suggested by the arms of George Washington, but the statement lacks confirmation. These arms, *argent, two bars gules, in chief three mullets of the second* (Burke), are to be seen on the family tombs at Brington and Sulgrave, near Northampton.

² The Confederate Southern Cross—*Gules, on a saltire azure fimbriated argent thirteen stars of the last*.

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says Sir Herbert Maxwell, one of our foremost Scottish historical authorities, "that flag makers use, not a heraldic azure, but navy blue, which shows almost black against the sky, thus obscuring the celestial origin of the ensign."¹ It is quite probable that in the early days the flag was of sky blue, and that the present indigo colour was adopted in order to meet the need of sailors for a fast colour before the invention of modern fast dyes of lighter shades.

The white cross is of course brighter than any colour such as red or yellow, as it reflects the entire spectrum of white light. Blue is also a highly actinic colour, and with a somewhat lighter shade than that usually employed the Scottish Banner might claim to be as bright as any national flag.

The Scottish Flag is simple, as were most early heraldic devices, but its simplicity is a point in its favour, for a simple design is always more telling than a complicated one. The shape of the flag is of minor importance. Originally banners were vertical oblongs. Then they were made square, and to-day they are usually longer in the fly than in the hoist. Marine flags are twice as long as they are broad, and this shape is well adapted for use at sea. Army colours are nearly square, being 3 ft. 9 ins. in length and 3 ft. in depth (5 : 4). This is a good shape for carrying by hand. A medium shape, 3 : 2, is probably the best for general use. The admiral's flag and many foreign flags follow this proportion. The width of the cross is a matter of Art rather than of armory. On a shield or banner a plain saltire usually occupies about one-fifth of the field, it may be less if borne

¹ *Notes and Queries* (Series 10), vol. ix. p. 33.

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between important charges, and when bearing charges upon its surface it may be one-third. In the case of the Scottish Flag, the most effective width for the limbs of St Andrew's Cross appears to be from one-fifth to one-fourth of the flag's narrow side.

To recapitulate, the silver saltire or cross of St Andrew on its blue field on shield or banner is—

- (1) The Arms attributed to St Andrew.
- (2) The National Arms and National Flag of Scotland as distinct from the Arms of the King of Scots.

The Badge of the Scots is the cross of St Andrew. As a Badge the saltire may be borne alone. The appropriate background is blue; but it has been used on a background of a livery colour, and in some old military flags the saltire itself was of a livery colour. The National Colour of Scotland is blue.¹

The Livery Colours of Scotland are blue and white. The colours of the livery are determined by the principal colour and principal metal occurring in the arms. Azure gives blue, and argent (silver) gives white. Accordingly, the attendants at the Scottish Exhibition, held at Glasgow in 1911, were attired in

¹ It is recorded that in the year 1512 a blue banner with St Andrew's Cross was made for a ship, and in 1540 and 1542 certain ensigns were made of the Royal Stewart livery colours, yellow and red, with crosses of "quhyte taffites of Janis" (white taffety of Genoa, jean). Perrin, *British Flags*, p. 48. There is preserved in the Edinburgh Municipal Museum the flag used by the first company of the old city train bands. This flag is almost square in shape, and it was used from 1676 till 1789. It bears the white saltire on a blue background, the blue being of two shades, light and dark. At the centre of the flag, on a square panel surrounded by a thistle wreath, are painted the city arms and supporters.

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blue with white facings and silver buttons. Scarlet is the Royal Livery, with gold or yellow facings, derived from the gules and gold of the Royal Arms of Scotland and of England.

Scotland has a heritage in the saltire which it is foolish to ignore, and effective use can be made of the Scottish Cross in the decoration of architecture, presentation caskets, competition trophies, and art work in metal, wood, or embroidery. The saltire can be used as a Badge on a roundel, oval, or panel, and it may be associated with the thistle in a scheme of decoration.

The saltire is a difficult charge to draw satisfactorily on a shield, and it is well to get the four arms as nearly as possible of equal length and the upper and lower angles slightly less than right angles.¹

Shields and complete achievements of arms figure largely on memorials, presentation caskets, illuminated addresses, etc., and in all too many of such productions the armory is appalling. Surely, where armorial decoration is desired, the design ought to be entrusted to an artist who has made a study of armorial art.

The Saint Andrew Society of Glasgow has often been approached regarding the correct flags to fly, and some time ago the Heraldry Committee of the Society suggested that all well-regulated flagstaffs in Scotland ought to be provided with two flags:—

- (1) The Union Flag. This is the British National Flag, and can be flown by a British subject as an

¹ Rev. E. E. Dorling, *Heraldry of the Church*, p. 12.

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indication of nationality. The Union is obviously the correct flag to fly on Royal Birthdays and celebrations which concern the United Kingdom and Empire, such as Empire Day.

- (2) The Scottish Flag. There are occasions on which the display of the Scottish National Flag is appropriate: purely Scottish anniversaries, such as Bannockburn Day, 24th June, and St Andrew's Day, 30th November, for example.

Although the separate flags of England and Scotland were rendered obsolete by the Union of 1707, the English flag is still used extensively in England, and its use is advocated by the Royal Society of St George. No Englishman ever thinks of displaying the "three lions passant gardant" of the Kings of England. The English concentrate on their National Cross, and thereby get it used as a second colour in the Army; also (unconstitutionally) in the British Royal Navy.

In addition to the National Flags of Britain and Scotland, all Corporations, Universities, public bodies, and private individuals, who possess armorial bearings duly recorded in the Lyon Register, have the right to fly banners of their arms. The banner is the equivalent of the shield, and should bear the arms alone, without crest, motto, or supporters. With the revival of interest in armorial art, the use of the standard has also been resumed. The standard is a long tapering flag bearing the Badge and motto of the owner on a fly of the livery colours, and with the National Badge on its appropriate background

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next the staff. All banners and standards should be designed by a competent armorial artist.

It may be noted that English officialdom, as represented by the College of Heralds, has no jurisdiction north of the Tweed. The Court of the Lord Lyon is the authority on all matters relating to the science and art of armory, and to the display and regulation of banners in Scotland. The College of Heralds is the English equivalent to the Lyon Office. Its jurisdiction is confined to the armorial concerns of our southern neighbour. If a court, consisting of the Lyon, Garter, and Ulster Kings-of-Arms, were created for the settling of matters relating to Imperial Heraldry, the rights of Scotland and Ireland might be better attended to than they are at present. The idea that English heralds have an Imperial jurisdiction is entirely without foundation.

Scotland has Home Rule in Heraldic matters, and Corporations, public bodies, or private individuals, who may be in doubt regarding their arms, or the correct flags to fly, should consult the official authority for Scotland, the Lyon King of Arms, at the Lyon Office, His Majesty's Register House, Edinburgh.



ILLUSTRATIONS TO
THE STORY OF
THE SCOTTISH FLAG

Drawing by A. G. LAW SAMSON



THE SCOTTISH FLAG

ANDREA SCOTIS DVX ESTO COMPATRIOTIS

SIGILLVM SCOCIE DEPVTATVM REGIMINI REGNI

Great Seal appointed for the Government of the Realm
after the death of King Alexander III.

From Photographs by W. A. MANSELL & Co., London.

(See page 13.)



BANNERS OF ARMS ASSIGNED TO SAINTS

The mediæval heralds invented arms for the early kings and saints. Four of the more ancient examples are :

SAINT ANDREW. *Azure, a saltire silver.*

SAINT GEORGE. *Silver, a cross gules.*

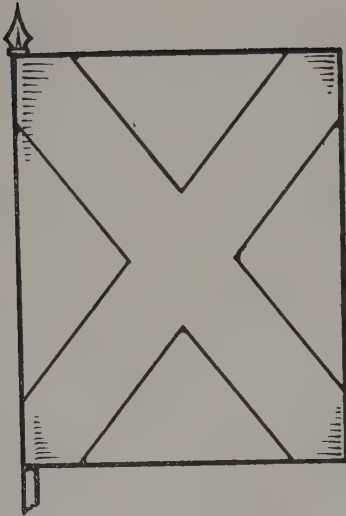
SAINT EDWARD THE CONFESSOR. *Azure, a cross flory or patonce gold between five doves (silver ?).*

The drawing of these arms is adapted from the beautiful shield of arms, *circa* 1259, in Westminster Abbey. In later examples the birds are martlets gold. In Scotland these arms are associated with the sainted Scottish queen, Margaret, great-niece of King Edward the Confessor. Saint Margaret of Scotland was patroness of the Regality of Dunfermline, and her effigy and the arms of Edward the Confessor appear on the Regality Seal of this ancient town, the brass matrix of which seal is preserved in the Advocates' Library, Edinburgh.

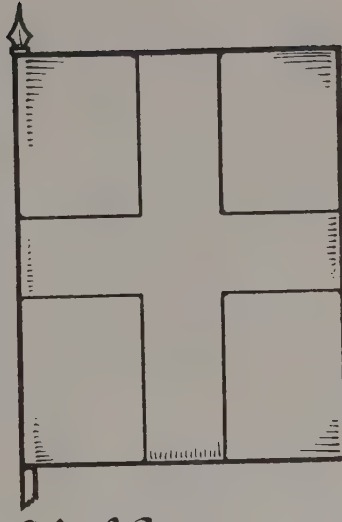
SAINT EDMUND. *Azure, three crowns gold.*

The drawing is adapted from the shield of the arms of Saint Edmund, on the tomb of Edmund, Duke of York (*ob.* 1402), at King's Langley.

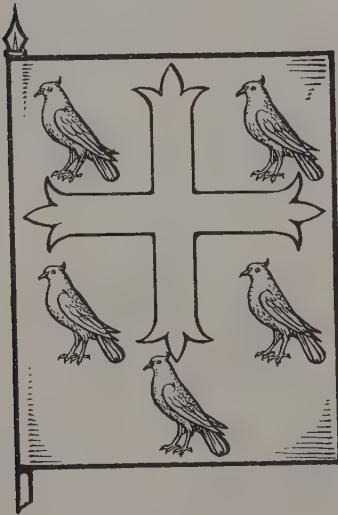
Drawings by GRAHAM JOHNSTON,
Herald Painter to the Court of the Lord Lyon.



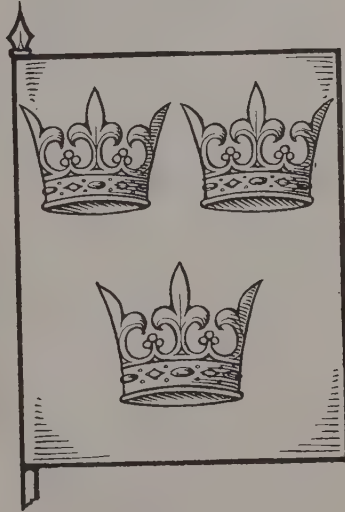
Saint Andrew ❖



Saint George ❖



Saint Edward ❖



Saint Edmund ❖

BANNERS OF PERSONAL ARMS

As the saltire has been from time immemorial the symbol of Saint Andrew, in memory of the cross on which he suffered martyrdom, and the Badge of the Scots, it is natural that many of the historic coats-of-arms in Scotland should have the saltire as the principal bearing.

EARL OF LENNOX. *Silver, a saltire between four roses gules.*

MacFarlane of that ilk has the same arms, but with the saltire engrailed, so has Lord Napier. Colquhoun of Luss bears: *Silver, a saltire engrailed sable.* These coats suggest a connection with the ancient Celtic Earls of Lennox either by descent or vassalage.

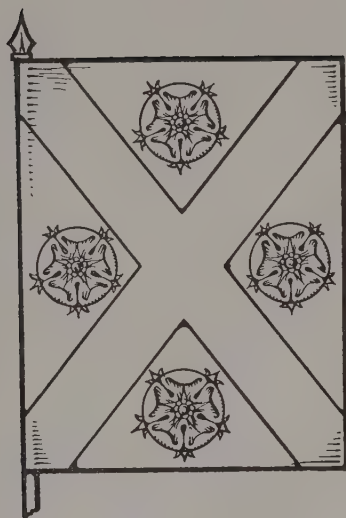
LORD OF ANNANDALE. *Gold, a saltire and chief gules.*

Borne by the Bruces, and (of different tinctures, and with additional figures) by the Johnstons, Jardines, Kirkpatricks, and other families.

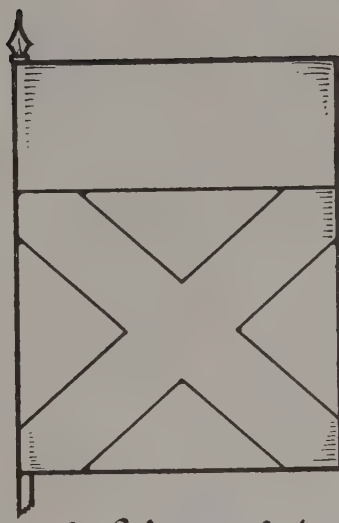
LORD MAXWELL. *Silver, a saltire sable.*

HAIG OF BEMERSYDE. *Azure, a saltire between two mullets in chief and base, and a decrescent and increscent in the flanks silver.*

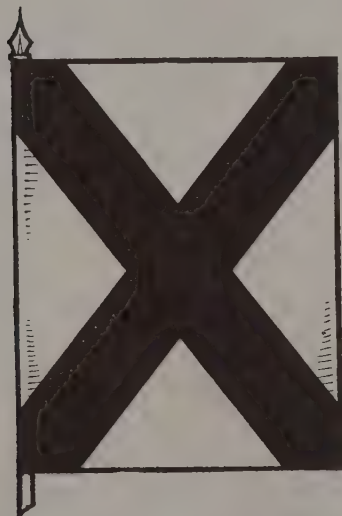
Drawings by GRAHAM JOHNSTON.



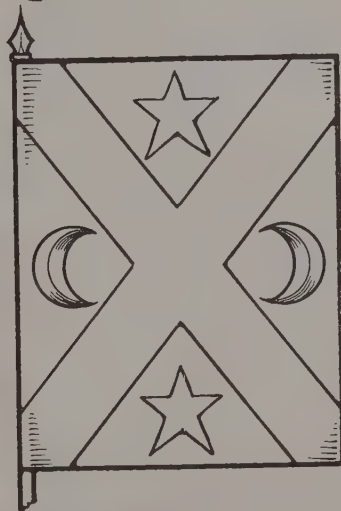
Earl of Lennox



Lord of Annandale.



Lord Maxwell



Haig of Bemersyde.

THE SCOTTISH CROSS IN NATIONAL ARMS

NOVA SCOTIA. *Silver, a cross of St Andrew azure, charged with an inescutcheon of the Royal Arms of Scotland.* (Lyon Register.)

The oldest and grandest of Colonial arms. Granted by King Charles I. These ancient arms were temporarily superseded by arms devised by the English Heralds in 1868; but the Government of Nova Scotia has decided to resume the use of the old arms.

(Fortier, "The Book of Remembrance of the Historical Association of Annapolis Royal, A.D. 1921.") (Stewart, "The Arms of Nova Scotia.")

COMMONWEALTH OF ENGLAND, SCOTLAND, AND IRELAND. 1 and 4, *Silver, a cross gules (England)*; 2, *Azure, a saltire silver (Scotland)*; 3, *Azure, a harp gold stringed silver (Ireland).* On an inescutcheon sable a lion rampant silver (Cromwell).

These arms formed Cromwell's banner as Protector. The Protectorate Union Flag was like that of King James VI. and I., but with the addition of the Harp of Ireland on an inescutcheon.

CROMWELL'S SCOTTISH ARMS. *Azure, a saltire silver, on an inescutcheon sable a lion rampant silver.*

The arms for Scotland of Protector Cromwell. The National Flag of Scotland continued without the inescutcheon of Cromwell's personal arms.

COLONY OF CALEDONIA. *Azure, a saltire silver between a ship under sail flagged of Scotland in chief proper, a Peruvian sheep in base, a camel on the dexter and an elephant on the sinister proper, the first two loaded and the last bearing a turret silver, over all an inescutcheon gules charged with a thistle head crowned gold.* (Lyon Register, 1698.)

The Scottish Darien, Panama Canal, and Eastern Trading scheme of 1695-1703.

Drawings by GRAHAM JOHNSTON.



Province of
Nova Scotia ❖



Protector Cromwell's
British Arms ❖



Protector Cromwell's
Scottish Arms ❖



Colony of Caledonia.

THE SALTIRE IN ECCLESIASTICAL ARMS

The saltire or cross of Saint Andrew is of frequent occurrence in ecclesiastical armory. Although a red saltire on a silver field appears as the cross of Saint Patrick in the Badge of the Order of Saint Patrick, 1783, and in the Union Flag, 1801, in so far as the saltire is associated with any saint it is the cross of Saint Andrew alone.

SEE OF EDINBURGH. *Azure, a saltire silver, in chief a mitre of the second garnished gold.*

SEE OF ROCHESTER. *Silver, on a saltire gules an escallop gold.*

The cross of Saint Andrew in these arms alludes to the dedication of Rochester Cathedral to that saint.

SEE OF WELLS. *Azure, a saltire quarterly-quartered gold and silver.*

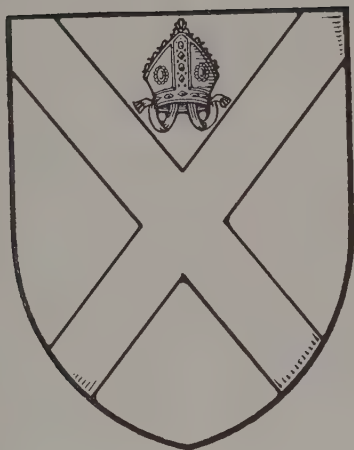
An interesting and beautiful variation of the cross of Saint Andrew, to whose honour the Cathedral of Wells was dedicated.

SEE OF WAIAPU, NEW ZEALAND. *Azure, a saltire silver, on a canton the arms of the See of Auckland; Azure, three stars, one and two, silver.*

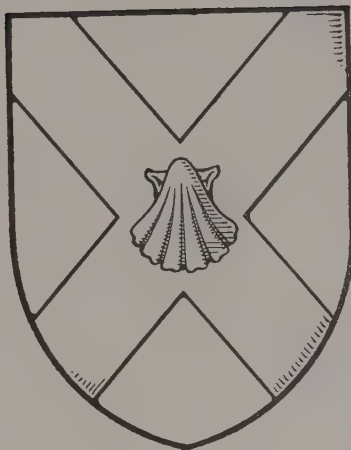
These arms allude to the fact that the See is a district originally settled by Scottish colonists.

The cross of Saint Andrew appears in many other ecclesiastical arms in Britain and in the Dominions beyond the Seas: St Andrews, Dunblane, Nova Scotia, Caledonia, Travancore, Bloemfontein, Maritzburg, etc. (Woodward's "Ecclesiastical Heraldry.")

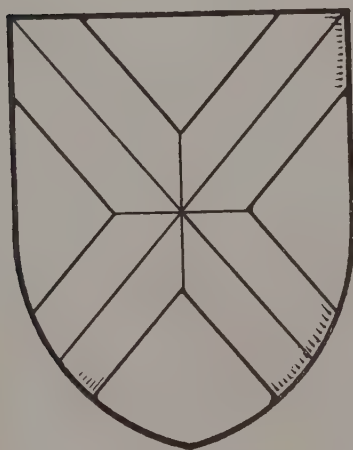
Drawings by GRAHAM JOHNSTON.



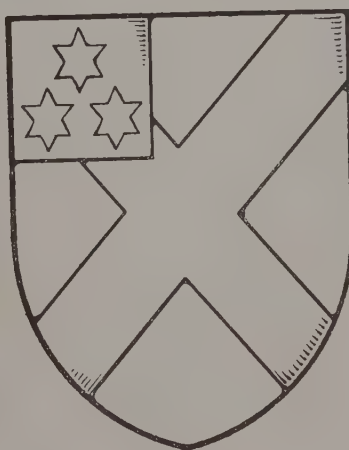
See of Edinburgh ❖



See of Rochester ❖



See of Wells ❖



See of Waiapu ❖
New Zealand ❖

THE SALTIRE IN THE ARMS OF PUBLIC BODIES

The Scottish Cross forms the principal bearing in the arms of many Public Bodies in Scotland. Four examples are given from Lyon Register.

SOCIETY OF ANTIQUARIES OF SCOTLAND. *Azure, a saltire silver between an imperial crown in chief and a thistle in base, both proper, all within a double tressure flory counter-flory gold.*

BANK OF SCOTLAND. *Azure, a saltire silver between four besants.*

SOCIETY OF WRITERS TO H.M. SIGNET. *Azure, a saltire silver, in the flanks two thistles gold and in chief and in base the Royal Signet of the second, with this inscription on the edge, "Signetum Regium."*

ROYAL TECHNICAL COLLEGE, GLASGOW. *Azure, a saltire silver, in chief an imperial crown proper, and in base a pair of scales gold.*

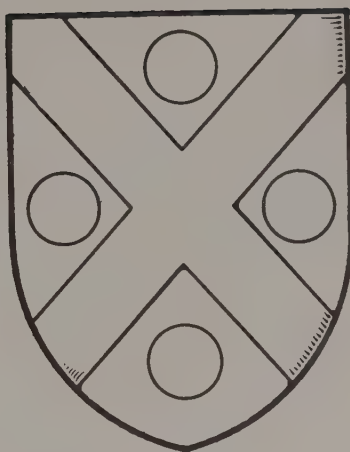
Variations of the saltire are also used, as in the case of the arms of Edinburgh University: *Silver, on a saltire azure, between a thistle proper in chief and a castle on a rock sable in base, a book gold.*

The field may be *parted per saltire silver and blue*, as in the arms of the University of St Andrews and of the Clyde Navigation Trust. Charges may be placed *in saltire*, that is disposed diagonally after the manner of a saltire, *e.g.* the shepherd's crook and stock and horn in the arms devised for himself by Robert Burns, our national poet. The national allusion may take the form of ships flying the Scottish Flag, ensign, or pendants, as will be found in the burghal armory of Scotland; or the allusion may consist only in the use of the National Colours of Scotland—blue and silver. At the Scottish Exhibition of 1911, the attendants were attired in the National Livery of blue with white facings.

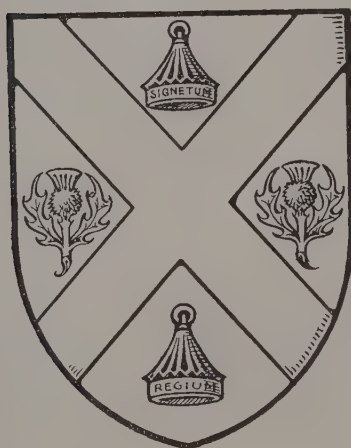
Drawings by GRAHAM JOHNSTON.



❖ Society of Antiquaries
of Scotland ❖



Bank of Scotland · ❖



Writers to H.M. Signet



Glasgow Royal
❖ Technical College ❖

ROYAL AND NATIONAL BADGES

ROYAL THISTLE BADGE. His Majesty's Badge for Scotland. The Thistle has not been traced to an earlier period than the reign of King James III., who appears to have chosen it as a Royal Badge, possibly as a floral illustration of the Royal motto, "In Defence." The old family badge of the Stewarts was the oak. The conjoined rose, thistle, and shamrock, under the crown, is one of the two Royal Badges for the Union.

ROYAL SALTIRE BADGE. A Royal variety of the National Badge used by the Stewart Kings of Scots. It is simply the silver cross enfiled by an open crown gold. It is found on the Scottish coinage, and on a banner supported by a unicorn in some representations of the Royal Achievement of Scotland on great seals, and in carvings such as that on the Regent Mar's Lodging, Stirling. One of the present Royal Badges for the United Kingdom is the three blended crosses on a crowned shield.

SALTIRE BADGE OF THE SCOTS. The silver cross of Saint Andrew was and is the distinguishing mark of the Scottish people.

THISTLE FLORAL BADGE. A Badge was never so personal to the owner as his shield of arms, or his crest. It was used to distinguish his property, and it was worn by his servants and retainers. If the owner was the head of a great party in the State, the Badge might be worn by his adherents.

The floral Badge of a Stewart King became through time the popular floral Badge of the people to such a degree that many have forgotten that the National Badge is not the Thistle but the Silver Cross.

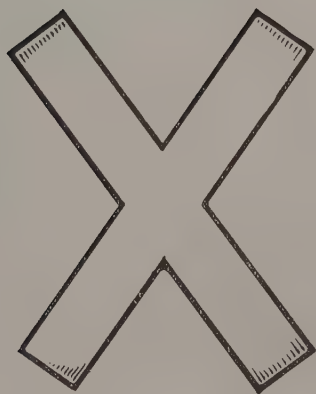
*Drawings by A. G. LAW SAMSON,
Writer to the Lyon Court.*



Royal Thistle ❖
❖ Badge



Royal Saltire ❖
❖ Badge



Saltire Badge:
❖ of the Scots



Thistle Floral:
❖ Badge

STANDARD OF THE EARL OF DOUGLAS, 15TH CENTURY

After A. MACGEORGE.

STANDARD OF LORD HOME, WARDEN OF THE MARCHES

Photograph by R. BURNIE and JOHN A. STEWART.

STANDARD OF KEITH, THE EARL MARISCHAL

Drawing by GRAHAM JOHNSTON.

(See page 28.)

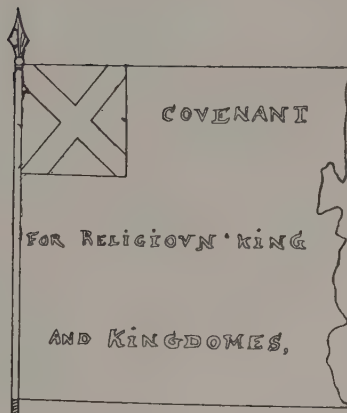


SCOTTISH COLOURS CAPTURED BY CROMWELL
AT PRESTON, 1648

SCOTTISH COLOURS CAPTURED BY CROMWELL
AT DUNBAR, 1650

From MS. in British Museum.

(See page 43.)

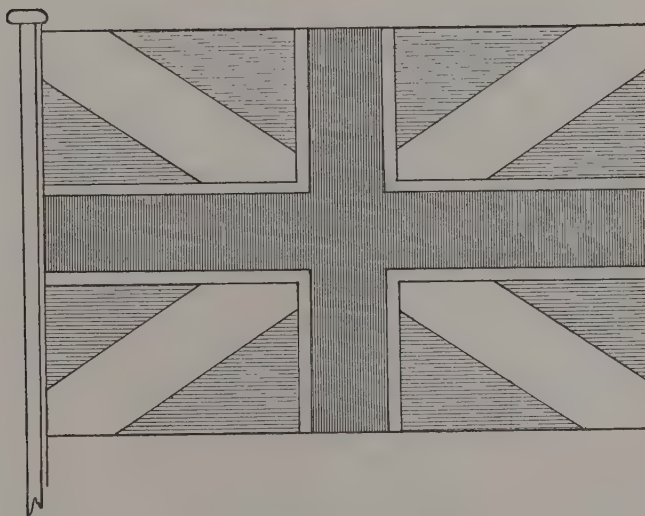
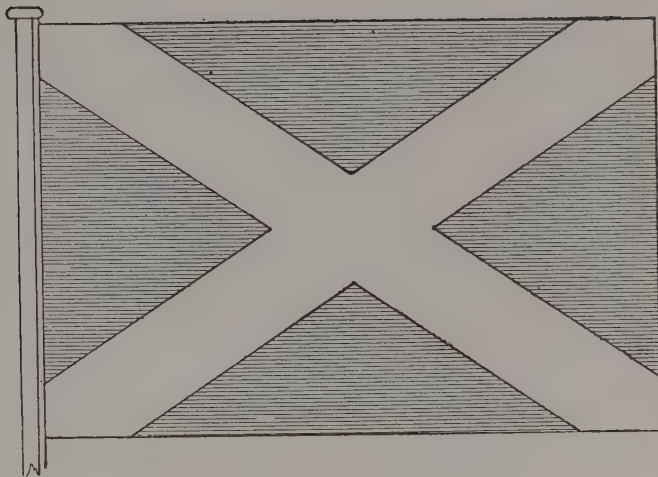


THE SCOTTISH NATIONAL FLAG

Banner of Saint Andrew. *Azure, a saltire argent.*

THE FIRST UNION FLAG, 1606 AND 1707

The first Union Flag appears to have been called the "Britain" or "British Flag." It became the National Flag of Great Britain at the Union in 1707. *Azure, a saltire argent, surmounted by a cross gules fimbriated of the second.*



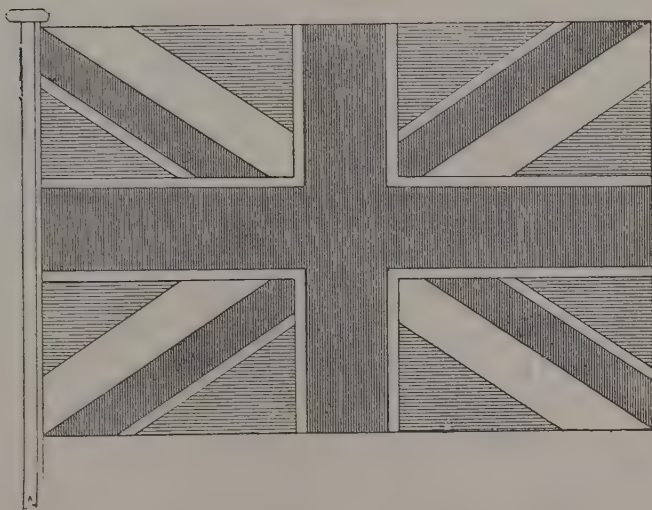
THE FIRST UNION FLAG, SCOTTISH FORM

Flown on Edinburgh Castle about 1693, showing the Scottish saltire over the English cross. From the engraving by John Slezer, Captain of Artillery and Surveyor-General of Stores and Magazines in Scotland. Another suggested form of the first Union Flag was the red cross on its white field surmounted by the white saltire with blue fimbriations.

(See page 39.)

THE UNION FLAG, 1801 AND PRESENT DAY

At the Union with Ireland a red saltire was added to the Union Flag, and in a Proclamation of 1st January 1801, the blazon is given : *Azure, the crosses saltire of St Andrew and St Patrick, quarterly per saltire counterchanged argent and gules ; the latter fimbriated of the second, surmounted by the cross of St George of the third, fimbriated as the saltire.* (Stewart, *The Union Flag: Its History and Design*, published by the Saint Andrew Society (Glasgow), 1915.)



THE "GREAT MICHAEL," ROYAL NAVY OF SCOTLAND

A ship said to have been 240 feet long (probably over-all), with 35 big guns, 300 small artillery, 120 gunners, and 1000 soldiers, was built for King James IV. in 1511, and was at that time the largest warship in the world.

Photograph of a model, constructed by Richard Patterson, Lasswade, from designs by R. Morton Nance, in the Royal Scottish Museum, Edinburgh.



THE "BLUE BLANKET" OF THE TRADES
OF EDINBURGH

In the National Museum of Antiquities.

After A. MACGEORGE.

(See page 30.)

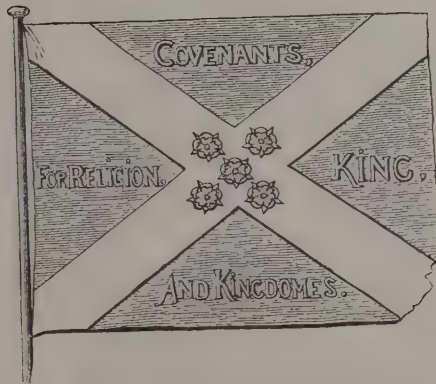
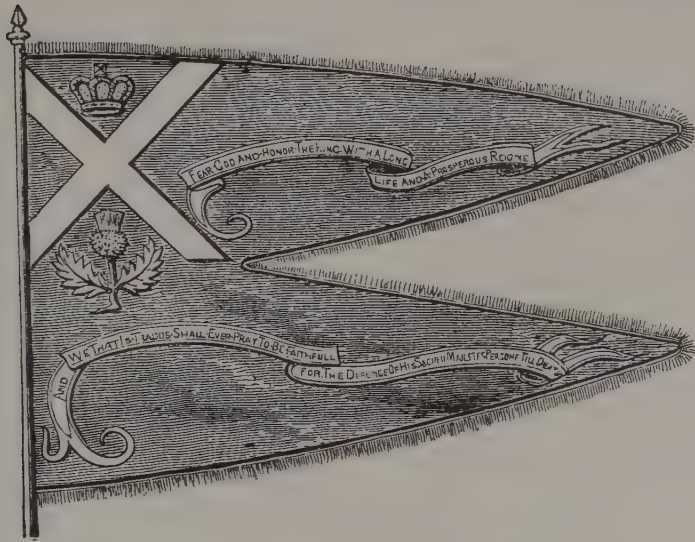
A FLAG OF THE COVENANTERS

Said to have been carried at the Battle of Bothwell Brig, 1679, and
again in 1745 by a body of volunteers in Edinburgh.

In the National Museum of Antiquities.

After A. MACGEORGE.

(See page 62.)



CORRECT USE OF THE NATIONAL FLAGS
BY THE BOYS' BRIGADE

The 76th Glasgow Company with their Colours at Garscube,
17th May 1913.

Photograph by JOHN A. STEWART.



ARMORIAL ACHIEVEMENT OF THE KING OF SCOTS

The supporters uphold the Royal Banner and the National Flag. In the Royal Banner the lion faces the lance, as the lance is deemed to be at the dexter side. To depict the lion with its tail to the lance is an error pointed out by Sir George MacKenzie in his work on Heraldry, 1680.

(See page 33.)

ARMORIAL ACHIEVEMENT OF THE KING OF BRITAIN

The Royal Arms as officially used in Scotland. The supporters uphold the National Flags of Scotland and England.

Drawings by GRAHAM JOHNSTON.

(See page 34.)



CROMWELL'S GREAT SEAL FOR SCOTLAND

The Scottish cross surmounted by an inescutcheon bearing the silver lion rampant on a sable field of Oliver Cromwell.

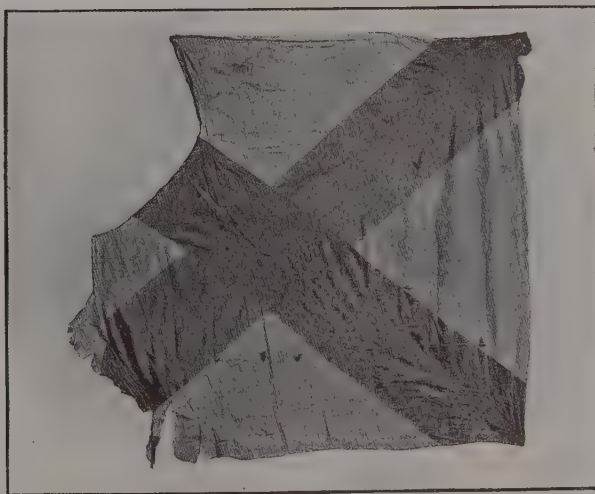
Photograph by MANSELL.

(See page 47.)

COLOUR OF THE APPIN CLAN REGIMENT, 1745

A yellow Saint Andrew's Cross on a blue field.

(See page 62.)



BANNER OF OLIVER CROMWELL

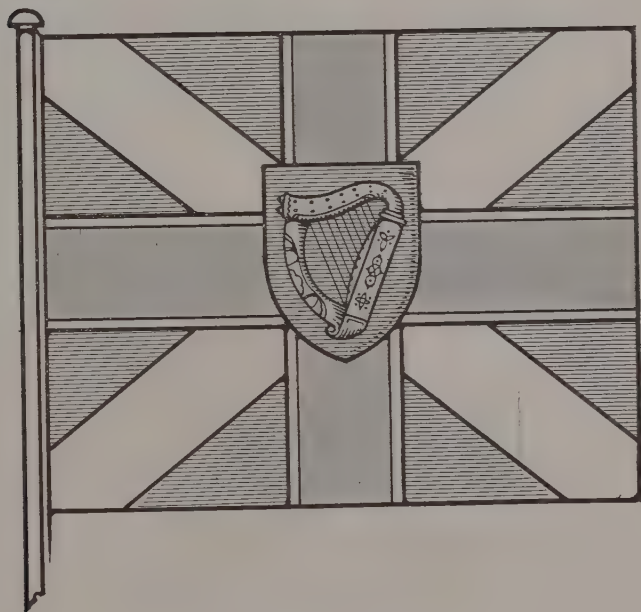
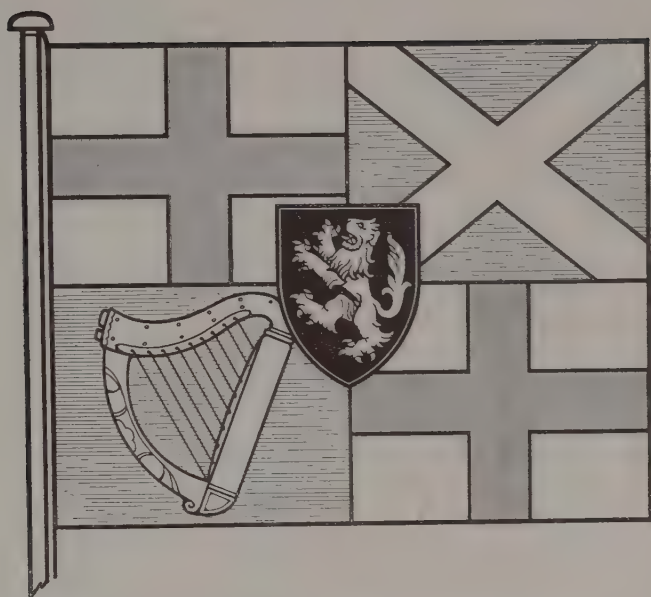
As Protector of the Commonwealth of England, Scotland, and Ireland.

(See page 46.)

THE PROTECTORATE UNION FLAG, 1658

Used as a Jack on the bowsprit and as an Admiral's Flag.

Drawings by GRAHAM JOHNSTON.



SALTIRE AND THISTLE BADGE

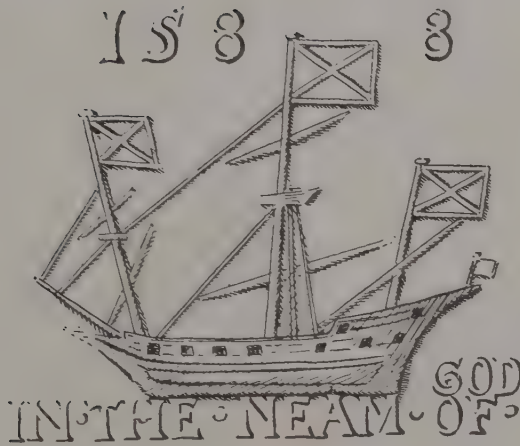
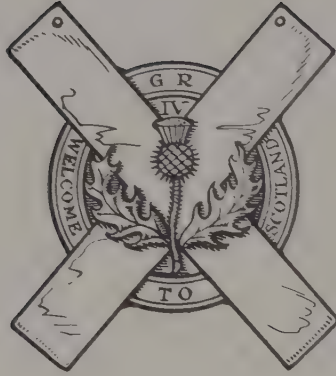
A Badge made of tin worn on the occasion of the visit of King George IV. to Scotland in 1822. In the National Museum of Antiquities.

SCOTTISH SHIP FLYING THE NATIONAL FLAG

From a carved stone panel at Newhaven, date 1588.

Drawings by A. G. LAW SAMSON.

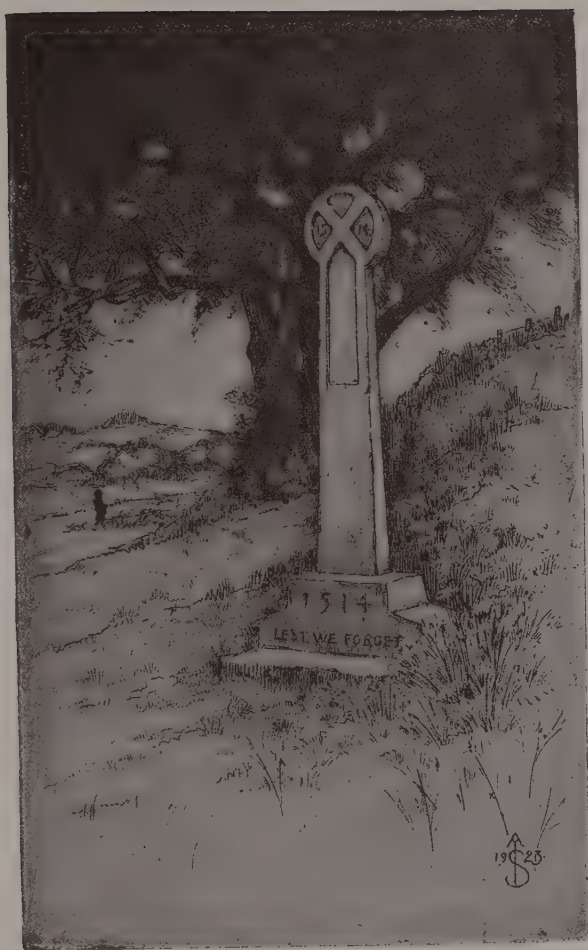
(See page 35.)



HORNSHOLE MONUMENT, HAWICK

From an Etching by ANDREW SAMUEL, A.R.C.A.

(See page 24.)



UNICORN SUPPORTING THE SCOTTISH SHIELD

Designed by J. R. Sutherland and carved in oak by J. Crawford.

The unicorn and shield formed a finial often found on old Scottish mercat crosses.

ARMORIAL BOOKBOARD OF LECTERN

Designed by Andrew Samuel, A.R.C.A., Principal of the School of Handicraft, Dunfermline, and carved there by the Rev. W. M'Millan. Lectern in St Leonard's Church, Dunfermline.

